Thomas F. Torrance

SCS #1344

154

John Palmer

His Book

December the 6th

1737

SCS #1344

THE COVENANT OF LIFE OPENED:

Or, A Treatise of the

COVENANT OF GRACE,

Containing something of

The nature of the Covenant of Works.
The Soveraignty of GOD.
The extent of the death of CHRIST.
The nature and properties of the Covenant of Grace.

And especially of

The Covenant of Suretyship or Redemption between the LORD and the Sonne JESUS CHRIST.
Infants right to JESUS CHRIST, and the Seale of Baptisme.

With some Practicall Questions and Observations.

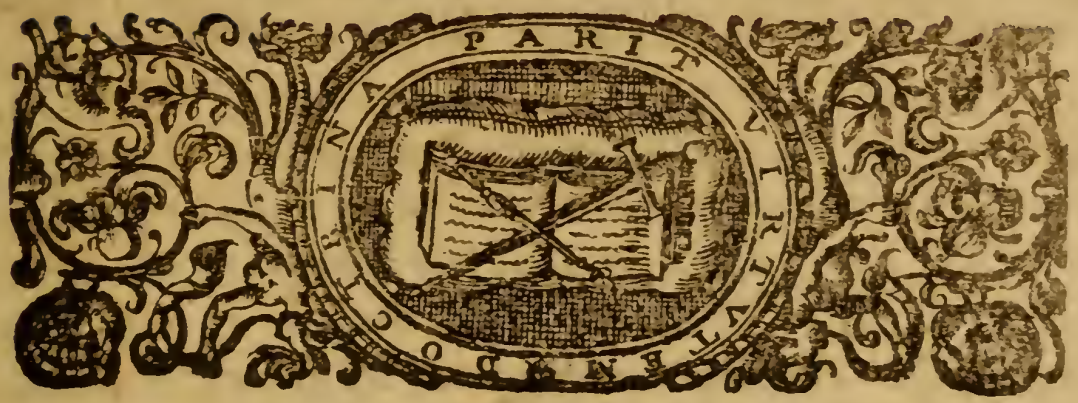
By *Samuel Rutherford*, Professor of Divinity in the Universitie of St *Andrews*.

Zech. 6. 12. *And speak unto him, saying, Thus speaketh the LORD of Hosts, saying: Behold the Man whose Name is the BRANCH, and he shall grow out of his place and He shall build the Temple of the LORD.*

13. *Even He shall build the Temple of the LORD, and He shall beare the glory, and shall sit and rule upon His Throne, &c.*

EDINBURGH,

Printed by *A. A.* for *Robert Broun*, and are to be sold at his Shop, at the Sign of the Sun. *Anno* 1655.



Christian Reader,

Many have written to the edifying of the godly, of this excellent Subject: Its not much I can doe in this, but have added some thonghts to what is said, intending a more Practicall way of the last Point in another Treatise, to wit, of the application of Covenant-Promises, and of the influences of the Spirit under the Covenant of Grace, of which, especially of the latter of these two, few have Practically written: And it is of much concernment, to make out the Vnion of our Duty, and the breathings of the Lord, and what can be done under deadnesse, to either fetch the wind, or to be put in a spirituall condition, that the soul may lye fair for the receiving of the influences of God. I desire in this to speak for Truth, not either for or against persons of whom I am silent, concealing the names of any Contradicent, judging Truth so much the more desirable, when it may possibly be had with Peace, and as little blowing or stirring of the fire of contradiction as can be. What is here said in a way of Disputing, the Moderate Reader, who is not taken with that way, may passe by and read what is practicall. The Author hath been (lest Truth should suffer by him) a little

darkned, as report bears, with the name, I know not what, of a Protester, *as one who hath deserted the Government and Discipline of the Church of God in* Scotland; *But my humble thoughts are the same they were before, though I can add nothing to the Truth. I look on these men the world so names* Protesters, Schismaticks, Separatists, *as sinfull men, who stand in need of a Saviour, and as such as desire to fear God and love His Name, and would gladly have our practice, and walk come a little more near to the Rule of the Gospell, and that our Land might mourn for all the abominations committed therein, which I desire to bee spoken without any reflection upon any of the godly in the Land, who in that point, are of another Iudgement. It is my desire to the Lord, that he would*
Isai. 65 8. *let us hear experiencedly the reality of that :* Thus saith the Lord, As the new wine is found in a clustre, and one saith, Destroy it not, for a blessing is in it: so will I doe for my servants sake, that I may not destroy them all. *The Lord Iesus be with your Spirit.*

Yours in the Lord Jesus,
S. R.

Con-

Contents of the I Part.

CHAP. I and II.

THE four particulars of the Treatise. page 1
Propositions touching Adams *state.* p.1,2

Adam was predestinate to life eternall in Christ, and how. p.2

CHAP. III.

What is the intent and sense of the threatning, Gen.2.17. *and* Gen.3.20. Dust thou art, *&c.* p.3,4,5

Threatnings of the Law reveale what the Law-giver may *jure* inflict, by justice and Law deserving, not what shall come to passe. p.4
Except it be both a threatning and a Propheſie. p.5
What is carnall security. *ibid.*
What *Adam* was to beleeve in that threatning. p.5,6
How the promises and threatnings differ in this. p.7
How Law-threatnings to the Elect are Evangelick. p.8

CHAP. IV.

The Elect before Conversion bear no part of the Law-curse, nor is the Law-curse divided between them and Christ. p.10,11

Faith is too near to be made a cause of satisfaction for sin by all who hold that Christ gave a satisfactory ransome for all and every one of mankind, p.11
Accepting or not accepting satisfaction is before faith, and so beleeving or not believing can be no ground of the sufficiency of the price payed for the Reprobate, or of the laying of the sins of all upon Christ. p.11,12,13
God may accept the satisfaction of Christ without any condition required on our part. p.13

CHAP.

CHAP. V.

God intended a Law-dispensation, but for a time. 2. Adam *how he was ordained for a Law-life.* 3. *How predestinate to Glory, how not.* 4. *That the heathens have no more universall grace then Devils.* 5. *No ground for such grace.* p.13,14,15

CHAP. VI.

It was condescension in the Lord, to enter in Covenant with man. 2. *Temptations in fearing we are not chosen, discovered.* 3. *Beings and not beings are debtors to God.* 4. *Selfe-denyall required in sinlesse nature, as in sinfull.* 5. *Man considered three wayes.*

How faith layes hold upon conditionall promises, and temptations of unbeleefe thereabout p.16,17
Of the Covenant of Nature. p.18,19,20

CHAP. VII.

Its not written in the heart of man by nature, that God should promise life Eternall to man, upon condition of obedience. 2. *The debt of justice cannot tye God.* 3. *God punisheth not sin, by necessity of nature.* 4. *Nor defends he his own declarative Glory by necessity of nature.* 5. *Nothing can be given to God All-sufficient.* 6. *No meriting of the Creature.* 7. *We are to have humble thoughts of free Grace.* 8 *Low thoughts of our selves.* 9. *Promises make no strict justice between the Lord and us.* p.20,21

God fals in no sort from his naturall dominion, though hee impose not penal Laws upon the reasonable creature. p.25,26
God loves his essentiall Glory by necessity of nature, but not his declarative glory, by any such necessity. p.28,29,30
In every Covenant there is some out-goings of Grace, p.35.

The

The passage 1 *Chron.* 29. 11, 12. cleared, and why none can give to God. p. 37, 38
Our vain boasting of *selfe, my,* and such proud pronounes. P. 39, 40
How excellent to obey. p. 45
Sanctified reason is not soft p. 45, 46
How neare are wee to justification of Workes, and to bee sick of love for proud (*I*) p. 46, 47.

CHAP. VIII.

What place death hath in the Covenant. 2. *What Reprobates and the damned are to doe.* p. 47, 48

What *Adam* was to doe in the intervall between the fall and the publishing of the Gospell. p. 48
How the Lord is *Adams* God p. 49
What life is promised in the Covenant of Workes. p. 47, 48
Wilfulnesse of unbeleefe. Some doubts are to bee left to God only to solve. p. 48, 49
How the Lord is the God of *Adam.* p. 49
No promise of influences is made to *Adam.* p 49

CHAP. IX.

What life is promised in the Covenant of Works. p 49, 50
Whether or no did Adam *and all the Reprobates in him lose all right to the creatures.* p. 50, 51

A threefold right. 1. Naturall. 2. Providentiall. 3. Spirituall. What right Reprobates and unbeleevers have to the living, eating, *&c.* p. 53 54
What way God is ours. p. 55, 56
A furniture of Grace, and a want of Christ, p. 56.

CHAP. X.

The Arminians ground that God was in a manner compelled to appoint the New Covenant. p. 56, 57
The naturall antecedent love of God a dream. p. 57

CHAP. XI.

The threefold Covenant of some considered. p. 57, 58
And of the Arminians, p. 64. considered and rejected. The Law as propounded to Israel was the very Covenant of Grace, p. 60, 61, 62. and the Covenant

nant in the Old one with that of the New Covenant, but differenced in some accidents. p.63,64

CHAP. XII.

Selfe-searching to know under what Covenant we are, a spirituall condition, and why? p.65,66
The threatnings under the New Testament more spirituall. p 67,68
What it is to be under the Law. *ibid.*
The combate between the flesh and the Spirit, and the combate in naturall men, differenced. p 68
Compelled convictions argue a Law-Spirit. *ibid*
Its easier to be found in the faith, then to be Godly. p.69
Of the legall terrors. *ibid.*
Of literall and legall convictions, and these of the Gospell. p.70
Marks of such as are under the Law. p.70,71
A sweetnesse in the hardest command, because holy. *ib.*
An heaven in duties. p.71
A new nature stands for a command. *ib.*

CHAP. XIII.

Covenanting externall, visible, professed, conditionall, and Covenanting internall, invisible, reall, absolute, and how they differ. p.72,73,74

Infants are within the Covenant. p.73,74,75,76
And to be baptized, and invested with Covenant-priviledges. p.76,77,78,79
Its false that none are in Covenant under the New Testament but converts. *ib.*
The Covenant made with *Abraham* and us, the same. p.80,81
Nor is that Covenant a civill Covenant. p 81,82
The new Testament Kingdome is spirituall, though there be seals in it, and externall worship. p.82,83
Of federall holinesse. *ibid*
Externall Church priviledges of the Covenant are given to Nations, and societies. p.83,84
Its not the Physicall but the Morall root that is the first subject of the Covenant conditionall and externall. p.84,85
The formall ground of right Baptisme. p.85,86
The places *Acts* 8. 37. *Marke* 16. 16. opened, and are nothing for, but much against Anabaptists. p.85,86
The Text, *Acts* 2.39. opened, is strong for Infant-baptism. p.86,87
A conditionall Covenant is properly a Covenant, though it be not ever a fulfilled Covenant. p 90,91
No means are proved by Law or Gospel, to save Infants by the opposers of infant-Baptism. p 91,92
Two divers considerations of the Covenant, one *in abstracto* as a simple way

of

of saving sinners, and so all in the Visible Church are in the Covenant: another *in concreto*, as it contains the Lords wil and pleasure, and as it is acted upon the heart, and so the Elect are only in Covenant. p.94
The new heart is only commanded to some, and to others it is both commanded and promised. p.95

CHAP. XIV.

The place Gen. 17. *opened.* p.95

Circumcision and Baptism compared. p.95,96,97
What blessings and priviledges must infants want, if they be without the Covenant, p 98,95,100
The place *Mark* 10.15,16. *Luke* 18. *Mat.* 19. *Of such is the Kingdome of heaven*, opened. p.100,101,102
What blessing Christ bestowed upon the Infants, whom hee took in his armes. p.102,103,104
A Covenanted seed is promised to be added to the Church of the Jews p.104,105
Considerable differences between external and internal Covenanting. p.107,108
The place *Rom.* 11. 6. *If the root be holy, so are the branches.* p.110,111
By the holy Root cannot be meant the predestinate to glory only. p.113,114
But visible Professours, fathers and children. p.115,116
The children are in Covenant not by birth, but by such a birth. p.116,117
Covenant-holinesse is not the compleat and adequate cause of reall ingrafting in Christ. p.116,117,118

CHAP. XV.

Other considerable differences between externall and internall Covenanting. p 118,119

There is no universall Grace subjective or objective given to all, Rom.10.18.Psal.19.3. p.119,120,121,122 123,124

Nor power of beleeving given to all. p.124,125,126

CHAP. XVI.

The judgement of men esteeming such visible Covenanters to be reall converts before they can be admi ted, makes all Egypt, Assyria, the Kingdomes of the world, all Judea Baptized, to be reall converts in the judgement of *John* Baptist *Paul* and the Apostles. p.129,130
The invisible Church is the first subject of the promises of speciall note, *&c.* p.131,132
Hypocrites have no warrant to challenge the seals from any command of God, as Mr *Thomas Hooker* saith. p.132

CHAP. XVII.

Who are Hypocrites. p.133,134

What Hypocrisie is. p.135
Parties in the Covenant of Grace as acted upon in the heart. p.137
The Word and the Spirit. p.138
Of God speaking himselfe. ib.
Propheſies that now are, differ from Scripture-Propheſies, and how. p.139
Revelations made to the Godly, when they are in much neerneſſe to GOD. p.140,141
Marks of a ſpirituall diſpoſition. p.142,143,144,145
To doe a duty as a duty, and not as delightfull is a ſpirituall diſpoſition. p 144
Not as ſucceſſefull, but as a duty. p.145

CHAP. XVIII.

The nature, characters, properties of the new heart, and the new ſpirit of Covenanters. p.145,146

The heart, the man. p.146
The good heart. ib.
How rare a piece the heart is. p.147
Of the raigning evils of the heart. ib.
Why we are more ſhamed of lying then of pride. p.149
The concurrence of the Word, to the act of infuſion of a new heart a myſtery p.149,150
The Atheiſm and impoſſible lies of the heart. p.150,151
The ſignes of the new heart. p.151,152

CHAP. XIX.

The place of Evangelick Works in the Covenant. 2. Poſſeſſion of glory and right to glory different. 3. A twofold right to glory. 4. We are not juſtifyed by works. 5. The place of declarative juſtification by Works, Jam. 2. *diſcuſſed. 6. Faith and works different. 7. Poſſeſſion of life, and right to life cleared. 8. Faith and finall beleeving both commanded in the Law. Finall unbeleefe not the ſin forbidden in the Goſpell only. 9. How life is promiſed to our Works Evangelick.* p.153,154,155,156,157, & ſeq.

Our miſtakes of God. p.151,152
The faith that *Iames* ſpeaks of is not true faith. p.160
The acts of ſaving faith. p.161,162
Iames muſt ſpeak of two ſorts of faiths. p.162,163
The Arminian Argument to prove that *Iames* ſpeaks of declared juſtification, anſwered. p.165,166

How

How faith *sorely* only justifies, p.170,172
The Socinian and Arminian faith, and Papists formed faith, includes new obedience and repentance, p.172,173
Contrarie to the Scripture, which differenceth between faith and new obedience, p.174,175,176
Right to life eternall and possession of life eternall, differ in their nature and causes, p.176,177
The necessity of works, p.177,178
Possession of life and right to life differ, p.178,179,180
And contrary objections removed, *ib.*

CHAP. XX.

Whether or not suffered Christ for any sin against the Gospell only, such as finall unbeleefe, which is conceived to be the only sin against the Gospell. That Christ dyed not for all without exception. The unwarrantableneſſe of that Doctrine, how the Law commands justifying faith and repentance, how not, p.181, 182,&c.

Sins against the Gospell, are also sins against the Law. p.188,189

CHAP. XXI.

Whether the *Lord Mediatour* as *Mediatour* command the same good Works in the Covenant of Grace which are commanded in the Covenant of Works, p.192,193
Christ laies one way Evangelick commands upon the Elect, and another way upon the Reprobate, p.198
How the Reprobate are still under the Covenant of works, how not, p.192

CHAP. XXII.

No promise of perseverance to *Adam*, p.194,195
Nor any promise to him of influences of Grace, p.195.199
4. Classes of obediences considerably compared among themselves, p.196,197,198
Christs obedience most perfect, most of his own, p.196
Most undue or least of debt coming from God-man,& so most meritorious, p.197
Angels obedience. 2. Of their own, but not so as Christs of his own, and so lesse meritorious, p.198
3. The obedience of *Adam* more of his own, then that of Angels, yet lesse obedience, *ibid.*
4. Gospell-obedience hath least of the nature of obedience, p.198,199

CHAP. XXIII.

The Law of Works required not simply doing, but doing to the end, p.200,208

Whether faith as true, or faith as continuing to the the end, be the condition of the Covenant of Grace. p.201,202

Faith which endures to the end, but not *quatenus* as it endures to the end, is the condition of the Covenant of Grace. p.201,202
Faith in the first lively acts saves and justifies. p.202,203

CHAP. XXV.

Whether is Christs righteousnesse imputed and made ours, because we beleeve and apprehend it ours, or do we beleeve, because it is ours, because we beleeve. p.206,207
Faith presupposeth three unions. 1. Naturall. 2. Legall 3 Federall, and maketh a fourth. p.208,209
There be foure or five sundry adversaries, against whom the holy Ghost in Scripture contends in the point of Justification. p.210,211
The dominion of the Law. p.211,212
What is meant by the *oldnesse of the letter.* p 213
How we are freed therefrom. *ib.*
A threefold bondage of the Law. *ib.*
Of the dignity of the Gospell above the Law. p.213,214

CHAP. XXVI.

Of the perpetuity of the Covenant of Grace, and the considerable differences between it and the Covenant of works, p.214, 215,216,216
How it continues with these that are asleep in the Lord, *Mat.22. Exod.3.6* p.216
Of the graciousnesse thereof. p 216,217

CHAP. XXVII.

Of Law fear and Gospell feare, p. 217,218
Of the Law-fear of falling away, and the Gospell-faith of persevering. p.218,219
Why feelings of sin seldome wants unbeleefe, and should have the faith of a payed ransome, p.221,222

CHAP. XXVIII.

Christ died not to blot out all sense of sin, but rather to quicken a godly sense thereof. p.221,222,223

Contents of the II Part.

CHAP. I.

Christs room in both Covenants. p.225

Of

Of Christs active and passive obedience, how they concur as one satisfaction, p.229,230.

CHAP. II.

WHerein stands our right to Christ, and the satisfaction made for us by Christ? 2. Faith is not the cause of our right. 3. Christs incarnation and dying, are not favours merited by Christ. 4. How Adams *sinne and Christs righteousnesse are ours.* p.230,238

CHAP. III.

How Christ suffered for us in our room and place. 2. Hee dyed not for all and every one. 4. How many wayes Christ may be said to dye in our stead. 4. The Lords so dying for all, makes not all savable in Christ, nor the Gospel preachable to all Nations. 5. Christ dyed in the stead of the elect. p. 236,237,238,239.

Though we did not substitute him in our place, p.249.250.

The differences between Christs dying and the punishment due to the Elect, p.250,251,252.

The legall oneness between Christ and us, p.251.

To dye ὑπὲρ & ἀντὶ for us, is to dye in our stead, in all eminent languages, p.253.

Christ dyed not for sins and in the stead of sins, as he dyed for sinners. p.256.

CHAP. IV.

How we are in Christ dying, and crucified in him. 2. A twofold crucifying of us with Christ. 3. A discourse of mortification. 4. The actings of the mortified. 5. That we are to be mortified in our affections, p.257,258,259.

Though we dye personally, yet we dyed in Christ legally, p.259.

We are not to desire a Law-wakening. p.259,260.

What mortification is, p.261.

The influence of Christs death on mortification, p.267.

Four sorts of actings in mortification, p.265,266.

We must be mortified to all sorts of created things, p.268,269,270,271.

Forbidden desires. p.270,271.

CHAP. V.

The Covenant of Suretyship or of Redemption between God

God and the Mediator Christ. 2. Christ is not a meer witness, but the Author of the Covenant. 3. The Socinian *way of Works cannot quiet the conscience. 4. Christ is upon both sides of the Covenant. 5. Iustice mediates not. 6. Reasons of the entrance of sin.*

CHAP. VI.

That there is a Covenant of Suretyship between Iehovah and the Son, is proven by 11 *Arguments.* p.290,291,292

Christ calling to the Lord his God proves this. p.291,292
(1) Christ is a Servant, Messenger, Shepherd, not by nature, but free compact and agreement. p.292
(3. Arg.) Christ offered his service freely. p.293
(4 Arg.) There is giving and taking between God and Christ. p.293,294
(5. Arg.) Christ received the seals, whether he needed seals or not. p.295,296
(6. Arg.) Christ with the Father dispensed with the Law. p.296
(7. Arg.) Rich promises that speak a Covenant made to Christ. p.296
8. Ar. The Propheſies of Christ, and the promises of, and to him. p.298
9. Ar. *Ask of me, Psal.* 2. 10 Arg. The work and wages of Christ prove it. p. 299
And, O how low a wager, and how high a designe. p.300
11. Arg. Christ is admitted by an oath, and the use of it against Apostacy of Beleevers. p.300,301,302

CHAP. VII.

The Covenant of Redemption is explained in three eternall acts. 1. Designation of one. 2. Decree and destination. 3. Delectation in the work. p.302,303

The attributes of God declared herein. p.304,305
The Fathers eternall delighting in the Son. p.306,307
The strength of Gods love to man. p.306,307,308

CHAP. VIII.

The differences between the Covenant of Suretyship made with Christ, and the Covenant of Reconciliation made with sinners. 2. The conjunction of the Covenants. 3. How the promises are made to the Seed. The place, Gal. 3. 16. *opened. 4. Christ suffered and acted ever as a publike head.* p.308,309,310

CHAP.

CHAP. IX.

The 13. *Argument from the necessity of Gods call.* 2. *Of Typicall sprinkling of the blood of the Covenant, and of the Testament. The place,* Heb. 13.20. *opened. Of the place, Heb.* 7.22. *the act of Suretyship, the assurance of our state,* p. 316, 317, 318

How the promises are made to Christ, p. 317
The peculiar nature of Christs Testament as such a Testament, p. 318, 319
Of the Suretyship of Christ, p. 323, 324
Punishment suffered by the Surety can remove punishment from the guilty man, but cannot remove formally the inherent guilt, and how this was done by *Christ*, p. 323, 324
Christs undertaking for all. p. 326, 327
Of the place, *Prov* 8.22, 23, 24, &c. p. 306, 307, 308, 327
Arminius yields a Covenant between the Father and the Son, p. 327, 328
And how, for *Jehovah* cannot promise a seed to Christ, as a reward of his work by their way, having no Soveraign power over the will, p. 328 329, 330
Of such as are his seed. Of the Covenant of the Lord with *David*, p. 336, 337
Psal. 89. opened, *ibid.* p. 338, 339. *Mic.* 5.2, p. 339

CHAP. X.

Christ procures the Gospell to be Preached to Reprobates, but undertakes not for them. A necessary distinction of the Covenant as Preached according to the approving will of God, and as acted upon the heart according to the decree of God. The place, Jer. 31. Heb. 8. This is my Covenant, *opened,* p. 339, 340, 341, 342

The distinction of the approving wil of God, and of his wil of pleasure, p. 342, 343
Antinomians confound the *efficient cause* of the obedience and the *objective cause* or the rule of the Word. p. 345 346
The purpose and scope of the Holy Ghost is not, *Heb.* 8. *Jer* 31. to speak or treat of the Covenant of Grace as Preached in the *letter*, but as acted upon the heart, that so Christ may be advanced as a more spirituall and effectuall teacher and Priest, then *Moses, Aaron*, &c. p. 346, 347, 348
Which two are confounded by Antinomians.

CHAP. XI.

Of the promises made to Christ in the Covenant of Mediation, p. 349, 350

A twofold justification of Christ. p.349
Christ had a promise of influences, *Adam* had none at all, p.350,351
Our mistake touching comforts and duties, p.351
Christs satisfaction, p.351,352
We may flee to the Covenant because of *Christ*, p.352,353
Rods are booked in the Covenant of Workes, *Deut.* 28. and in the Covenant of Grace to both the Covenanters *Psal.* 89,30,31,&c. p.353

CHAP. XII.

The condition and properties of the Covenant of Redemption, p.356,357.

No such condition is required of Christ, as of *Adam*, p.356
The paying of the price of blood and dying is the formall condition of the Covenant of Redemption upon the Part of Christ, p.356.357
The holy qualifications of Christ in the Covenant of Suretyship, p 357,358
These qualifications how to be followed by us, p 354
Christs grace of headship what force it may have upon us, p.360,361
The properties of the Covenant of Suretyship. 1. Freedome. 2. Graciousnesse. 3 Eternity, p.361,362,363
The exposition of that place, 1 *Cor* 15.28. p.363,364.
Christ even after the universall judgement, a mediatorie Head, King and Lord, p.366,367,368

THE COVENANT OF LIFE OPENED.

CHAP. I.

What is to be ſpoken of the COVENANT of LIFE, ſhall be reduced to theſe Heads.

1. *The nature and differences of the Covenant of Workes and that of Grace.*
2. *The Meditator of the Covenant of Life.*
3. *The application of Covenant-Promiſes.*
4. *Of covenant-Influences of Grace under the Goſpel.*

Of the latter, eſpecially of the laſt, not much hath been ſpoken by any in a practicall way.

CHAP. II.

Propoſitions touching Abrahams *Covenant-ſtate.*

THE Apoſtle, 1 *Cor.* 15. 47. *The firſt man is of the earth, earthie, the ſecond man is the Lord from Heaven,* ſpeaking of the two eminently publick perſons, the noble heads of great Families; makes the condition of the firſt *Adam* to be animal and earthly, & that of the ſecond *Adam* to be ſpirituall and Heavenly. And without doubt, to be born of the houſe and ſeed of the ſecond *Adam*, *John* 1. 12, 13. muſt darken the

The firſt and ſecond *Adam.*

glory of the first birth, so as there is no great ground to boast of the skin and empty lustre of Nobility and good blood; Although when the creature called (*I*) and (*self*) do creep in to lodge in a poore feeble piece of clay, that clay so lustred must be some God.

Nobility & self empty things.

2. The flower and choyfest of *Adam* his Paradise-state, is an earthly condition, as is evidenced by his eating, *Gen.* 2. 9, 16. sleeping, 21, his being placed in a Garden, to dresse it, 8, 16, 17, his mariage, 23, 24. his Lordship over birds, beasts, fishes, *Gen.* 1. 28. But in the second *Adam*, besides all these we are gifted with a life of more worth then many acres of Vineyards. They declare therefore that there is much of the first *Adam* in them, little of the second; Who would conquesse again the many lands, that our first father *Adam* sold, *and joyn house to house, and lay field to field, till there be no place*, and disinherit all others, as if they were bastard heirs, and themselves the only righteous heirs of *Adam*, that *they may be placed alone in the mids of the earth*, *Isa:* 5. 8. And the more spiritual any be, the more are they above the nothing world.

The first *Adam* earthly, we have more in the second.

3. Mortality may be called supernaturall to the earthie part of *Adam*, since it is not naturally due to a body of earth, to claime life for ever. Though immortality be due to whole *Adam* consisting of soule and body, and endued with the image of God. For the soul cannot die.

Mortality & immortality how due to *Adam.*

4. But if we speake of such a life, to wit of a heavenly communion with God as *Adam* was a commprehensor, or one who is supposed now to haue runne well, and won the Gold, and the Crown, such a life was due to *Adam*, not by nature but by promise.

How life was due to *Adam.*

5. *Adam* in his first state was not predestinate to a law-glory, and to influences of God to carry him on to persevere: Nor could he blesse God, that he was *chosen before the foundation of the world to be* Law-*holy*, as *Eph.* 1. 3. What? Was not then *Adam* predestinated to life eternall, through Jesus Christ? He was: But not as a publick person representing all his sons, but as another single person, as *Abraham*, or *Jacob*: for Gospel predestination is not of the nature, but of this or that person: therefore were we not predestinate to life eternall in him but in *Christ*, *Rom.* 8. 29, 30.

Adam was predestinated to life, and how.

6 Therefore *Adam* fell from the state of Law-life both *totally* and *finally*

finally, but not from the ſtate of Goſpel-election to glory. For the Lord had in the Law-diſpenſation a love-deſigne, to ſet up a Theatre and ſtage of free grace. And that the way of works ſhould be a time-diſpenſation, like a ſummer-houſe to be demoliſhed again: As if the Lord had an aime that works and nature ſhould be a tranſient, but no ſtanding Court for righteouſneſſe: Hence it is now the reliques of an old ſtanding Court, and the Law, is a day of aſſiſe, for condemning of malefactors, who will acknowledge no Tribunall of grace, but only of works: And it is a juſt Court to terrifie robbers, to awe borderers and looſe men, but to believers it is now a Court for a far other end.

The Law a tranſient Court for a time.

CHAP. III.

What is the intent and ſenſe of the threatning, Gen. 2. 17. *In the day thou eats, thou ſhalt dye. And* Gen. 3. 30. *Duſt thou art*, &c.

WE muſt diſtinguiſh between the intent of the threatner, and the intent and ſenſe of the threatning.

Law-threatnings may be well exponed, by the execution of them, upon perſons, againſt whom they are denounced: As, 1 *King.* 11. 30. compared with, 1 *King.* 12. 15, 16. Ten Tribes are taken from *Davids houſe according to the Word of the Lord.* Becauſe therefore the threatning of death was executed upon *Chriſt*, 1 *Pet.* 3. 18. *Gal.* 3. 10, 11, 12, 13, 14. then muſt the threatning, *Gen.* 2. 17. *Deut.* 27. 26. have been intended againſt the Man *Chriſt*, and becauſe believers dye, as all do, *Heb.* 9. 27. the threatning muſt have been intended againſt them alſo, for that *they ſinned in Adam*, and becauſe it is out of queſtion that the reprobate dye the firſt and ſecond death, the threatning muſt alſo have been intended againſt them. And therefore, in the intent of the threatner, the threatning was mixed, partly Legall, partly Evangelick; According to the reſpective perſons, that the Lord had in his eye: He had therefore in his heart both Law and Goſpell. It is therefore to no purpoſe to ask what kind of death, and whether purely legall, which the Lord threatned to *Adam*: For the Queſtion

The death threatned, *Gen.* 2. 17. was according to the intent of the Threatner, partly legall, partly Evangelick.

stion supposeth that the Covenant of Works was to stand, and that the Lord was to deny a Saviour to fallen man. But we may say what death the Lord actually inflicts, that death he intended to inflict, nor did the *Lord* decree to inflict a meerly legall death personall first and second, upon *Adam* and all his race.

Object. *Adam* was to believe he should certainly dye; For so was the threatning, *Gen.* 2. 17. if he should sin, or then we must say, that *Adam* was to believe he should not actually dye, the latter cannot be said, for then he was to believe the contradicent of the *Lords* true threatning, which was the lye of the Serpent, *Gen.* 3.

What threatnings are, and what sorts there be of them.

Ans. He was to believe neither of the twain according to the event, for there are two sorts of threatnings, some pure and only threatnings, which reveale to us, what *God* may, in Law, do, but not what he hath decreed and intended, *actu secundo & quoad eventum*, to do, and bring to passe; These threatnings contain some condition, either expressed in other Scripture, or then reserved in the mind of the *Lord.* 1. Because the Lord so threatned *Adam*, as he remained free and absolute either to inflict the punishment, or to provide an Evangelick remedy, even as *Solomon*, 1 *King.* 2. 37. saith to *Shimei* (*in the day thou passest over the brook, Kidron, thou shalt surely dye*) that is, thou shalt be guilty of death, *reus mortis:* Yet it cannot be denyed, but *Solomon* reserved his own Kingly power, either to pardon *Shimei*, or to soften, or change the sentence. 2. The words of the Law do reveale, what the *Magistrate* may do, *jure*, and what the guilty deserves by the Law, but do not reveal the intention and absolute decree of the *Law-giver*, and what punishment actually, *& quoad eventum* shall be inflicted upon the guilty, and what shall come to pass as a thing decreed of the *Lord:* So, *Gen.* 9. 6. the Murtherer shall dye by the Sword of the *Magistrate*, and *Exod.* 22. 18, 19, 20. the Witch, the man that lyes with a beast, he that sacrifices to a strange god, shall dye the death *jure*, *merito*, and by Law-deserving, but it followeth not, but such as commit these abominations, do live, as is clear in the Kings of *Assyria*, *Chaldæa*, and many of *Israel*, who were not put to death, but lived *quoad eventum*, though contrary to the Word of God. 3. The expresse Precepts of the Decalogue, *Thou shalt have no other gods before me*, &c. *Thou*

Threatnings that are pure threatnings in law show what the Law-giver may *jure* inflict, but not what he shall actually do, and what shall come to passe.

shalt

shalt not kill, Thou shalt not steale, &c. do shew what in Law we ought not to do, but not what actually shall come to passe: For there be not a few who do actually, *& quoad eventum*, worship strange gods, kill, and steale. But there are other threatnings which are both threatnings, and also Propheſies, and theſe reveal both the Law and the fact, and what the Law-giver may, *jure* and, in Law, inflict, and what shall actually come to passe upon the transgressours, if they continue in impenitency, *Rom.* 2. 1, 2, 3, *Rom.* 1. 18. 1 *Cor.* 6. 9, 10.

Threatnings that are both threatnings and also Propheſies, reveal both the deſerving of the transgreſſor, and the event.

Obj. *Then in all threatnings and promises we are not to believe, that though we sin, we shall actually* & quoad eventum *die, and though we obey and beleeve, we are not to beleeve that GOD shall fulfill his promise, and that our salvation shall come to passe, only we are to beleeve* jure, *that we deserve to die, and that we shall have eternall life,* jure promiſſionis, *but not actually and according to the event.* *Answer,* Something is to be ſaid of the threatnings, then of the promiſes: As touching the ſenſe, we are to beleeve. In the threatnings conditionall as (*yet fourty dayes and Nineveh shall be destroyed*) and (*in that day thou eats thou shalt surely die, in thy person and all thine the first and second death*) we are not to beleeve the event, nor is it carnall ſecurity, not to beleeve ſuch an event, we are onely to have a godly fear, and to tremble at the dreadfull deſerving of ſuch threatnings legall, as alway are to be exponed and beleeved by all within the Viſible *Church*, with an Evangelick exception of repentance. If therefore *Adam* did beleeve that he and all his ſhould in their own perſons actually ſuffer the firſt and ſecond death, and that irrecoverably, he had no warrant, for any ſuch belief, and the like may be ſaid of *Nineveh.* For when the Lord ſaid, *in the day that thou eats thou shalt die, the first and second death*, thou and all thy children perſonally; His meaning was, except I provide an Evangelick remedy and a Saviour. Godly fear trembles more at the darkning of the glory of the Lord in a broken Law, then at the event of inflicted wrath, were it even Hells fire.

What is carnall ſecurity in beleeving legall threatnings what not.

Obj. *Adam was to beleeve no such exception. Anſw.* True. Becauſe it was not revealed, nor was he to beleeve the contrary that he ſhould irrecoverably and eternally periſh, becauſe that

was

was not revealed: But the threatning of the Law doth not deny the Evangelick remedy, as it neither doth affirme it.

What *Adam* was to beleeve in the threatning, what the lying Serpent would have him to believe.

Obj. *Then was* Adam *to believe, it was true which the Serpent said, ye shall not surely die*, & quoad eventum, *but ye shall be as Gods living and knowing good and evill.*

Ans. Neither doth that follow, for in the meaning of the liar, it was not true, that they should not die, either by deserving (for Satan brangles the equity and righteousnes of the Law and threatning) or actually and in the event, for both were false and neither revealed, and faith is not to go beyond what is revealed of God. And Sathan disputed against both the equity of the threatning, as if it had been unjust, in law, and against the event, as a fiction and a thing that should not come to passe in the event, which indeed did not come to passe: but not according to the Serpents lying and false principles.

Obj. *Was then* Adam *to despair and to beleeve nothing of a Savionr.* *Ans.* He was not obliged to despair, but to rely, by vertue of the first Commandement of the Decalogue, upon God infinitly powerfull, mercifull, gracious, and wise to save, for that was revealed and written in his heart, and that is far from despairing: But in the intervall between the fall and the Lords publishing the blessed Gospel, and news of the seed to come, he was so to trust in God for possible deliverance in generall (as the Law of Nature requireth) but he was to beleeve nothing of unrevealed particulars, far lesse of the mystery of the Gospel, *which was kept secret, since the world began*, Rom. 16. 25.

The damned in hell not looſed from the first Command are not obliged to despair, and yet are not to believe actuall deliverance.

Obj. *Then may also the damned in Hell, who are not looſed from their obligation to the Law of Nature, and the first Command, be obliged to rely on an infinite and Almighty God, for their deliverance, for they are not obliged to despair, nor is there an obligation to any sin.*

Ans. There is not the like reason, for though the damned be not looſed from the Law of Nature, but are to rely upon God in his whole al-sufficiency, yet with exception of his revealed Justice and Truth: Now he has expresly revealed, that *their worm never dieth, and their fire never goeth out.* And to beleeve that, is not to despaire. Obj. *What are then such Heathens to beleeve as*

touching

touching that threatning, who never heard of the Gospel? Anſ. They are under the Law of Nature, and to beleeve that ſin deſerves wrath, according to the infiniteneſſe of the Majeſty, againſt whom it is committed, and to obey the Law of Naure, and read the Book of the Creation carefully: But and if the news and rumor of a Saviour come to their ears, their ſin cannot but be Evangelick, in not purſuing the realty and truth of ſuch a ſoveraign remedy. Yet it is not to be thought, that though the Goſpel be come to all Nations, *Rom.* 16. 26. that that is to be meant. 1. Of every Generation of all Nations. Or, 2. of the individuall perſons, either young, or come to age, of every Nation *under Heaven*, experience and Scripture ſpeaketh againſt both.

What heathens are to beleeve.

The Covenant of Works is not contrair to the Goſpel.

How the Goſpel may be deduced from the Law, *if* an act of the free-will, grace and infinite wiſdome of GOD be added to make good the aſſumption.

Obj. *But is not the Covenant of Grace contrary to the Law and Covenant of works? Anſw.* A diverſity there is, but contrary wills in the holy Lord cannot be aſſerted. Yea the Goſpel may be proved out of the Law, & from the firſt Commandement of the Decalogue, if any Act of the Lords free will and infinite wiſedome ſhall be added to prove the Aſſumption. So,

If the firſt Command teach that God is infinitely wiſe, merciſull, gracious, juſt, and able to ſave, then, if ſo it pleaſe him, he ſhall ſave.

But the firſt Command teacheth the former: And the Goſpel revealing the unſearchable riches of Chriſt, *Eph.* 3. 8. expreſly ſaith ſo much. *Ergo.*

How the proniſes are to be beleeved, and how in them, we are to beleeve both the equity and event of the promiſes, if the condition be performed, and how the difference muſt be made betweene them and the threatnings

As to the promiſes, they contain not only the *jus*, equity and goodneſſe of the thing promiſed, but alſo that the Lord ſhall actually perform, yea and intends to perform, what he hath promiſed upon condition that we perform the required condition. And in this the promiſes differ not a little from theſe threatnings, that are only threatnings, of what God may doe in Law, but not from theſe threatnings which are both threatnings and alſo Prophetical predictions of what ſhall come to paſſe, therefore muſt we here difference betwixt threatnings, and ſuch and ſuch threatnings.

The promiſes are conſidered as they are Preached and annunciated to all within the Viſible Church, and as they are made in the intention of God with the Elect and Sons of the promiſe: The ſame may the threatnings admit of a two-fold conſideration. The

promiſes

The promises as annunciated, and as made.

promises to the Elect as intended of God, reveal that both the Lord minds to give the blessing promised, and the condition that is grace to perform the condition, and so they are promises Evangelick both in the matter, and in the intention of the Lord: But as proponed to the reprobate, who are alwayes from their birth to their death under a Covenant of Works, really as touching the LORDS holy Decree, they are materially Evangelick promises, but formally and in the Lords intention legall, as every dispensation to them is legall, forasmuch as the Lord hath decreed to deny the grace, by which they may or can fulfill the condition of the promise, which is proper to the Law, as it is peculiar to the Gospel, that the Lord both gives the mercy promised, and also the grace to fulfill the condition of the promise.

The Gospel promises to the Reprobate are legall, and how.

The Law-threatnings to the Elect are Evangelick and how.

The threatnings to beleevers, especially such as are legall (*if you beleevers fall away, ye shall eternally perish*) are to beleevers, though materially legall, peremptorie, and admit no exception, yet they are formally and in the Lords intention directed to them upon an Evangelick intention, nor doe they say that the Lord intends and decrees that they shall eternally perish; for he hath predestinate them to the contrary, to wit, to grace and glory, *Eph.* 1. 4. Nor that he wills that they should beleeve either their eternall damnation, or their finall and totall falling away, which inevitably leads there unto. For they, knowing that they are in Christ, 2 *Cor.* 13. 5. *Rom.* 8. 16, 17. and freed from condemnation, *Rom.* 8. 1. are to beleeve the contrary of the former, to wit, life eternall, *John* 4. 24. 1 *Thes.* 5. 9. *John* 3. 16. and the contrary of the latter, to wit, the promise of perseverance made to them, *Jer.* 32. 39, 40. *Isa.* 59 21. *John* 10. 27, 28. *John* 17. 20, 21. 1 *Pet.* 1. 3, 4, 5. *Mat.* 16. 16, 17, 19. Therefore these threatnings are not to be beleeved by the regenerate, as certainly to come to passe in their persons, but only as Law-motives to presse them to work out their salvation in fear and trembling, and to cleave so much the closer to Christ, as the condition of such as are under the Law is apprehended to be dreadfull. But reprobates and unbeleevers are not to beleeve that God decrees and intends to them the thing promised, and grace to perform the condition, but only to beleeve their obligation to fiduciall relying upon, and Gospel faith

in

in God, revealed in the Mediator; and that if they continue in a way of oppoſing Chriſt, they not only deſerve by Law (which Law-deſerving alſo believers are to apprehend) to be broken, but actually and *quoad eventum* ſhall eternally periſh. Believers are to believe the Decree of God to ſave them, though they hear the threatnings, for its revealed. But the Reprobate are to believe only the ſenſe and Law-deſerving and event of the threatning, if they repent not, but are to believe no decree to ſave them.

CHAP. IV.

The Elect non-converted are not under Law-wrath. 2. Faith is no cauſe of ſatisfaction. 3. Chriſt cannot have ſatisfied for the ſins of the Reprobate.

WHether the Elect unconverted be under wrath is a doubt to many. It is true, *they are ſervants of ſin*, Rom. 6. 17. Blind, and *under the power of Satan as Reprobates are*, Acts 26. 18. *By nature children of wrath, even as others*, Eph. 2. 3. *Anſw.* Their ſins committed before their converſion, are according to the Covenant of Works, ſuch as deſerve everlaſting condemnation, and they are *jure* and in relation to that Covenant, *heirs of wrath, as well as others.* 2. But we muſt diſtinguiſh between a ſtate of election and everlaſting, though unſeen, love, that they are under, as touching their perſons: and a ſtate of a ſinfull way that they are born in, and walk in as others do, untill they be converted. As to the former ſtate, it is true which is ſaid, *Jer.* 31. 3. *I have loved thee with an everlaſting love.* See alſo, *Rom.* 9. 12, 13. *Eph.* 1. 4. ſo that God never hates their perſons. 3. The puniſhment of their ſins and the wrath they are under is two wayes conſidered. 1. Materially in the bulk, and ſo they are under Law-ſtroaks and Law-wrath, that is Law-puniſhment, as others are, *Eph.* 2. 3. and ſo the other places are to be taken. 2. The wrath is to be conſidered formally, and ſo it is denyed that the puniſhment of the non-converted elect, becauſe of their ſinfull way is any part of the Law-vengeance or curſe which Chriſt did bear for their other ſins committed by them after converſion. 1. Becauſe when Chriſt

The elect non-converted how they are not under Law-wrath.

 ſaith,

saith, *John* 5. 4. The believer *hath passed from death*, as it is a curse, and shall never *come to judgement and condemnation*, he cannot mean that they have half passed from the curse, and half not. 2. Believers are delivered, in *Christ*, from the victory, sting, power of sin, curse of the Law, and every curse, that is in affliction, and from condemnation not in part only, but in whole: Else their triumph were but in part, contrary to 1 *Cor.* 15. 54, 55, 56. *Hos.* 13. 14. *Isa.* 25. 8. Nor should they be washen from all their sins and the spots thereof in his blood, if they might wash themselves from any spot, by bearing a part of the Law-curse in themselves, contrary to *Can.* 4, 7. *Jer.* 50. 20. *Jo.* 1. 28. 1 *Joh.* 1. 8. *Rom.* 8. 1. 3. What ever Christ was made for the redeemed ones, that he was made fully for them, in part, and in whole, for he is their perfect Saviour. But *Gal.* 3. 13. *He is made a curse for us, and able to save to the utmost all that come to him*, Heb. 7. 27. Therefore the half or part of satisfactory vengeance, cannot be upon us, and the other half on *Christ*, for this is to make men and Martyrs joynt satisfiers of justice with Christ, by their own blood and sufferings, to prevent the scaddings of purgatory; For though we teach against *Antinomians*, that the godly are punished for sins according to Justice, yet that is Evangelick, not lawjustice, for they bear not one dram weight of satisfactory wrath and curse joyntly with Christ, *Antinomians* say that sin, root and branch is taken away in Justification, so that there is no sin nor punishment for sin in the justified man. 4. The believers are blessed through Jesus Christ, *Gal.* 3. 10, 13. *Psal.* 32. 1, 2. *Rom.* 4. 6. *Psal.* 2. 12. *Psal.* 119. 1. Their afflictions and death blessed, precious in the eyes of the Lord, not qualified with any Law-curse, *Job* 5. 17. *Psal.* 94. 12. *Mat.* 5. 6. *Luk.* 6. 22. 1 *Pet.* 1. 6. 1 *Pet.* 4. 13. *Psal.* 21. 3, 4, 5, 6. *Psal.* 34. 17, 18, 19. *Rev.* 14. 13. *Psal.* 116. 15. *Psal.* 72. 14. *Psal.* 37. 37. and they are asleep in Christ, dye in the Lord, 1 *Thes.* 4. 14, 16. Nor can *Antinomians* and *Socinians* say this is under the New-Testament, for dying *Jacob* saith, *Gen.* 49. 18. *Lord I have waited for thy salvation*, *Isa.* 57. 1, 2. When the righteous man is taken away, *he shall enter into peace*, the Lord is the *God of Abraham, Isaak, and Jacob*, when their bodies are rotten, *Exod.* 3. 6. *Mat.* 22. 32. (5.) This comes too

The Elect non-converted bear no part of the Law-curse, but CHRIST bare all.

Remission of sins and life eternall under the Old Testament.

near

near the opinion of these, who make faith a cause of satisfaction for sin, as they must teach, who hold that Christ payed a ransom, on the Crosse, for the sins of all and every one. For that which added, maketh satisfaction to be counted and formally reckoned as satisfaction, in order to the expiation of the mans sins, so that by no justice he can suffer for them, and which being removed, maketh the payed satisfaction and ransome, though never taken back again by the payer, no more a satisfaction for that man, nor for Devils: is too near to the nature and too being a part of the satisfaction. If one pay a sum that fully exhausts the debt of such a broken man, upon condition the broken man say *Amen* to the paying thereof, otherwise it shall be as not payed, he must take up the summe again, if the broken man refuse to say *Amen* to it, for if he take it not up again, but it be payed and fully satisfie for, and exhaust the debt, the mans debt is payed, and the Creditor in justice cannot exact one farthing from the broken man. Now nothing given to the Justice of God by way of satisfaction for the sins of unbelievers, was ever repeated or taken back again by Christ. Nay but, say they, the ransome was not payed at all for *Judas*, but only, upon condition that he believe: but he never believed, and therefore it was never payed for *Judas*. *Answ.* This is that we say, that Christ gave no reall ransome at all, for the sins of *Judas* by way of satisfaction. But they say that there is as well a ransome payed for all the sins of *Judas* (finall unbelief excepted) to free him, in justice from eternall stroaks, as for all the sins of *Peter* to free him, only it is not accepted of by the Creditor, because *Judas*, by faith, assented not unto the bargain: But assenting or not assenting, accepting, or not accepting, that are posterior to the payment, are nothing up or down to the compleatnesse and perfection of the satisfaction made for the exhausting of Justice, for Justice receives not two satisfactions or ransomes for *Judas*, one upon the Crosse from *Christ*, another in Hell, from *Judas*, yea and it must follow, that reall payment was made to Justice for all the sins of *Judas*, upon the Crosse, and that he suffers for none of them, in Hell, but for only finall unbelief, which is no sin against the Covenant of Works and the Justice thereof, but only and formally against the Covenant of Grace, so that as yet satisfying of

Faith is made a cause of satisfaction for sin by all who hold that CHRIST gave a satisfactory ransome for all and every one, Elect and Reprobate

Conditionall payment made for the sins of *Judas*, is no payment at all

Accepting or not accepting, assenting or not assenting to the payment, are not causes of the sufficiency of the payment made to Justice.

Divine Justice for sins, must be halfed and parted between *Christ*, and *Judas*, which the Scripture teacheth not. Also the Father either accepts the ransome of Christ, because it is intrinsecally, and of it self sufficiently satisfactory: or because *Judas* does believe it is so; The latter cannot be said, for believing addes nothing to the intrinsecall sufficiency of the satisfaction, as not believing diminishes nothing from the sufficiency thereof; Yea, and so the Fathers formall reason of accepting of the satisfaction of Christ, must be terminated upon our poor act of believing; whereas the formal ground of the acceptation thereof is the intrinsecall excellency and worth of the Sacrifice, *being an offering of a sweet smelling savour to God*, Eph. 5. 2. And because he offered the ransome of the blood of God-man, of the Prince of life, *Act.* 20.28. 1 *Cor.* 2.8. and offered himself to God, *Eph.*5.25.26. *Heb.*9.14. *Mat.* 20. 28. 1 *Tim.* 2. 6. *Rev.* 1. 5. nor is there any sufficiency in his death from the worth of believing. And the reason why he accepts it for *Peter*, not for another, is the election of grace.

The formal reason why God accepts of CHRISTS satisfaction is the intrinsecal sufficiency of it, and why he accepts it for *Peter*, not for another is the free election of grace.

It is true the blood is a price refusable, but it is this way refusable, because the Lord might have followed a Law-way with *Adam*, and all his sons, and have denyed to give his Son a Ransome for us, but it is not refusable, because of any insufficiency in the Ransome. Now faith is to satisfaction as the approximation of, and the laying on of dry fewell to the fire, which is only a condition of burning, but the fire is the formall cause of burning. Yea, if we speak properly, faith is not so much as a condition without the which offended Justice is not satisfied, nor is it a condition, by any Scripture of the world, without the which God laid not our iniquities on Christ, for whether we believe or not, *God laid our iniquities upon him, and made him sin for us*, Isa. 53. 6. 2 Cor. 5.21. Therefore, by necessity of Justice, he must accept that Ransome intrinsecally so sufficient, which did restore more glory to God, then the sins of all, for whom Christ died, took from him. Nor is it imaginable to say that any act of obedience or believing, can perfect the satisfaction of Christ, and make it sufficient, yea, or causatively make it ours. For God, by no necessity of Justice, but of his own free pleasure, requireth faith as a condition of our actuall reconciliation; for beside, that he might have

How the satisfaction of *Christ* is refusable, how not. Faith a condition of applying the satisfaction only.

required,

required any other act of obedience, as love, he might have accepted the Ransome without requiring any act of obedience, on our part, as the Lord bestowed a calm Sea and deliverance from shipwrack, upon the Idolatrous Sea-men, upon the very act of casting *Jonah* in the Sea, without the intervention of any saving faith on their part; As a gracious Prince may send a pardon to free a condemned Malefactor from death, and may command that it be valid in Law for him, without the mans knowledge, and far more without his acceptance thereof, upon his knees, especially since by a speciall paction between the Father and the Son, he restored abundantly more Glory to God by suffering for all, for whom he died, then they took from God by their sins, and that restitution was made to Justice without the intervening of any act of the creatures obedience. But the truth is, it is much to be doubted whether they, who hold such a satisfaction to be given of God, for the sins of all, Elect and Reprobate, but so as it shall not be valid in Law, nor effectuall to quiet Justice, but they must all suffer eternall vengeance, and perform personall satisfaction, in Hell, to Justice, except there intervene an act of obedience of the creature, to make it effectuall, do really and sincerely acknowlege, against *Socinians*, a reall satisfaction and compensation made to offended Justice by Christ: For how is it reall, and not rather scenicall and formall, which may and should be null and in vain, if the creature make it not reall, by believing. And especially, if God out of his grace which is absolutely free, work in us the condition of believing. Can God give his Son as a Ransome for us, upon condition that we believe, if he himself absolutely work the condition in us? They will not admit this.

God may accept the satisfaction of *Christ* without any condition required on our part.

CHAP. V.

God intended a Law-dispensation but for a time. 2. Adam, *how he was ordained for a Law-life.* 3. *How predestinated to Glory in Christ, how not.* 4. *That the Heathens have no more Universall Grace then Devils.* 5. *No ground for such grace.*

IT is apparent that God intended not a Law-dispensation in Paradise to stand for ever. For 1. nothing is spoken of *Adam*, after

after the fall, but of his procreating of children, of the Patriarchs, of *Adams* dying and of his actings before the fall, the place of Paradice being scarce well known, which sayes the Lord had a farther design to lay aside the transient Law-dispensation and to set up *Christ*. 2. The Lord, of purpose, gave a positive Law, forbidding eating of such a Tree, added a threatning thereunto particularly, suffered the Serpent to tempt, and foresaw what frail nature would do, that he might deal with man, in a dispensation of free grace.

The conditionall decree of *Adams* living if he should do the Law, was not predestination to eternall glory. How *Adam* was chosen to glory in Christ, how not.

Object. *Did not God ordain that* Adam *should have life and righteousnesse, if he should continue in obedience. Answ.* That was a decree conditionall of things, *(the man that does these things shall live)* and shewes the equity and holinesse of the Law, but it was not a decree of persons, by which *God* predestinated *Adam* to a Law-glory, as the end, and to Law-obedience as the effectuall means leading to that end.

Q. *Was not* Adam *chosen? Ans. Adam*, according to the Lords designe, *finaliter & objective* was created in the state of predestination to glory and grace in Christ, as touching her person, but according to his inherent condition, he was created in a legall dispensation, which was a gracious inlet to Christ; And according to his Law-state as he represented all mankinde, he was Created as a lubrick and frail Copy of weak nature.

The heathen have not universall Grace.

Many who are such as are not chosen are Created and live under a Covenant of Works, having onely some concomitant favours of the Gospel, as the Preaching thereof. 2. Common grace, inward warnings. 3. Protections of providence and forbearance, in regard they are mixed with the Elect. The heathen cannot be said to have any inward calling to Grace and Glory, because there be some remnants of the Image of God left in them, which no more can be called universall Grace, then the same sparkles that are left in Devils can be called Gospel Grace, for they believe, *There is one God and confesse the Son of God, Jam.* 2. 19. *Luk.* 4. 34. *Mark.* 1. 24. Only if this be called Grace, that the nature of man is so capable of Gospel mercy, and the nature of the fallen Angels morally not so. 2. The offer is made to them of Christ; not so to Devils, we shall not contend. Reason may seem to say that all

should

ſhould have a ſhare of Goſpel-Grace, but it may be replyed to reaſon, why ſhould it ſeem to be a part of the goodneſſe and bounty of *God* to will and deſire all and every one to be ſaved, and not to inſtitute ſuch a diſpenſation, as all and every one ſhould actually be ſaved? 2. How ſhould that ſtand, (*he hath mercy on whom he will*) if free-will of the creature abſolutely diſpoſe of Salvation and damnation? 3. How is it that the Calling, Adoption, and the offer of mercy is reſtricted to few, and was confined to the Jewes only of old? But we are more ready to call the Lord to a reckoning, for his diſpenſation of Grace to others, then to uſe our own, as becomes us. 2. We cannot judge aright of *God* and of his goodneſſe, except he be God our very way. 3. It is a matter of no ſmall difficulty to make right uſe of the Lords freedom of Grace, and for clay humbly to adore Soveraignty, and not to ſtumble at the highneſſe of his wayes, who, in theſe points, hath wayes and thoughts above ours, as the *heavens are above the earth*, Iſa. 55.

The high and deep Soveraignty of God is againſt univerſall Grace.

CHAP. VI.

It was condeſcenſion in the Lord to enter in Covenant with man. 2. *Temptations in fearing we are not choſen, diſcovered.* 3. *Beings and not beings are debtors to God.* 4. *Self denyall required in ſinleſſe nature, as in ſinfull.* 5. *Man conſidered three wayes.*

WHether was God under an obligation, to make a Covenant with man?

Hardly can any maintain the dominion and Soveraignty of God, and alſo aſſert an obligation, on the Lords part, of working upon the creature: The Lord is debtor to neither perſon nor things. He as Lord commands, but it is condeſcenſion that he commands Covenant-wayes, with promiſe of a reward to the obeyer. The *Leviathan* in ſtrength is far above *Job*, he cannot command him. *Job* 14. 4. *Will he make Berith a Covenant with thee, wilt thou take him for a ſervant for ever?* That is, the *Leviathan* will not engage as a ſervant to obey *Job* as his Maſter. A Covenant ſpeaks

Gods Covenanting with us, is a gracious condiſcenſion.

ſomething

something of giving, and taking, work, and reward, and mutuall engagements, betwixt parties, though there be something in the Covenant between God and man, that is, not in the Covenants of men. The rationall creatures owe suitable, that is, rationall obedience to the Creator, but *God* is under no obligation to give life, especially so excellent a life as a communion with God, in glory, yet he does it. What a God must he be, who will come down and put himself in a lovely and gaining capacity to be a Covenanting debtor to our feeble obedience, whereas he owes nothing, and to make heaven and glory so sure to us, that the heavens should sooner break and melt, like snow before the Sun, then his promise can fail.

Object. *True, but faith is fixed upon the new Covenant-promise, if I believe.* *Answ.* Yea, but faith here is to belive, that the condition it self is promised, as well as the reward.

The errors in temptations which we create from furnises that we are not chosen to life eternall.

Obj. The condition of a new heart and of faith is promised, but not to all, not to me, but to some few chosen only. *Ans.* There be here a number of errors. 1. Unbelief foments proud merite, that we are to believe as much of *God* promised, as there is conceived, to be worth in *self*, and in me to fulfill the condition; But true faith, contrary to self-unworthiness, relies upon the Truth of *God*, the excellency of Christ, and the absoluteness of the promise. 2. Sathan like a Sophist drawes the dispute to the weakest conclusion from the strongest, to wit, from the promise of *God*, that is surer then heaven to the state, against which there is a greater number of Topick Arguments, then there can be against the promise of *God*. As 1. *What am I?* 2. *Am I chosen or not?* So Sathan to Christ, *if thou be the Son of God, command these stones to be made bread*, in point of believing its better that faith expatiate in viewing God, Christ, the Ransome of the blood of God-Man, the depth of free grace, then upon self, and the state: in point of repenting and humble down-casting, we would read self, and our own estate. 3. Its Satan and the unbelieving heart that would have our faiths greatness rising from selfs holiness, and goodness. Whereas the greatest faith that Christ finds, *Matth.* 8. 10. looks away from self, v. 8. *I am not worthy*---------- and dwels much upon the Omnipotency of Christ in commanding diseases,

Better faith view God and Christ, as self.

Unbelief quarrels at God, and but pretends self sinfulness.

eaſes, as a Centurion his Souldiers. 4. When unbelief quarrels the Lord as untrue and weak, *who faints and wearies*, and one that is not the *Creator of the ends of the earth*, it alledges only and pretends ſelf-guiltineſſe to juſtifie unbelief: Yet *Iſa.* 40. 28. though God be reproached as weak, we ſeem to reſolve all in this; our own unworthineſſe, but we cannot get our faith ſtately enough; and the truth is here, we quarrell with God and his decrees, under pretence of this, what if he have not choſen me? and I have no right to Covenant-mercies, except I take a Law-way to earn them, by fulfilling the condition. 5. When we believe a conditionall promiſe (*if I believe, I am ſaved*) faith relyes not fiducially upon the (*if I believe*) or upon the condition: Its a weak pillar to a ſinner to ſtay his unquiet heart upon, to wit, his own believing, but faith reſts upon the connexion (*if thou believe thou ſhalt be ſaved*) and it ſtayes upon the connexion, as made ſure by the Lord, who of grace gives the condition of believing, and of grace the reward conditioned, ſo that faith binds all the weight upon God only, even in conditionall Goſpell-promiſes. 1. Man is to be conſidered as a creature. 2. As ſuch a creature, to wit, endued with reaſon and the Image of God, in either conſiderations, eſpecially in the former all that are created, are obliged to do and ſuffer the will of God, though they never ſinned. Its not enough to ſay, that Sun, Moon, Trees, Herbs, Vines, Earth, Beaſts, Birds, and Fiſhes, cannot ſuffer the ill of puniſhment, which is relative to the break of the Law, for the whole Creation is ſubject to vanity for our ſins, *Rom.* 8. 20, 21. The Servant is ſmitten and ſickened, for the Maſters ſake, and God may take from them what he gave them, their lives without ſenſe of pain and dolour, for all beings, yea defects and privations are debtors to the glory declarative of God, *Prov.* 16. 4. *Rom.* 11. 36. yea, and no beings are under this debt. God can ſerve himſelf of nothing, yea, that there are not created, Locuſts, Caterpillars, more numerous, then that all the fruits of the earth can be food to them, Preach the Glory of the Lords goodneſſe to man, and what are never to be, no leſſe then all things, that have futurition, or ſhall come to paſſe either abſolutely or conditionally, are under the poſitive decree of God, elſe we ſhould not owe thanks to the Lord for many

How to believe conditionall promiſes.

Beings and not beings are debtors to the glory of God.

evils that never fall out, that the Lord turns away violent death, violence of men, and wilde beasts, and many possible mischiefs, contrary to *Deut.* 28. 11, 12. *Lev.* 26. 6. *Psal.* 34. 20. *Psal.* 91. 5, 6, 7, 8. And all these beings or *no beings* owe themselves to God to hold forth the glory of goodnesse, wisdome, mercy, justice, &c. suppose there had never been sin: Far more now, who wants matter of meditation, or can write a book of all the pains, akings, convulsions, pests, diseases that the Lord decreed to hold off? so that every bone, joynt, lith, hair, member, should write a Psalm Book of praises, *Psal.* 35. 10. *All my bones shall say, Lord, Who is like unto thee?* Nor can any man write his debts of this kind. But we are little affected with the negatives of mercies, except we read them upon others, and little then also; Self-pain Preacheth little to us, far more, the borrowed experience of fallen *Angels*, of *Sodom*, of the old world, &c. leaves small impression upon stony spirits. 2. Complain not, that you have not that share of grace, another hath, if ye (you think) had it, you would be as usefull to glorifie God, as they, but ye know not your self; swell not against him, that thou hast no grace, O vessell of wrath, thou owes that bit clay, and all thy wants to glorifie his Justice. 3. My sickneſſe, my pain, my bands owe themselves to God, and are debtors to his glory, I, and every one of men should say, O that my pain might praise him, and my hell, and flamings of everlasting fire, might be an everlasting Psalm of the Glory of his Justice; That my sorrow could sing the Glory of so High a Lord; But we love rather that he wanted his praise, so we wanted our pain. 3. God hath made a sort of naturall Covenant with night and day, *Jer.* 31. 35. *For all are his servants, Psal.* 119. 91. that they should be faithfull to their own naturall ends to act for him, *Jer.* 5. 22. *Jer.* 31. 37. *Psal.* 104. 1, 2, 3, 4. and they are more faithfull to their ends then men. *Isa.* 1. 3. *Jer.* 8. 7. The oxe and the asse being more knowing to their owner, and the swallow and the crane being more discerning of their times, then men are. 2. They so keep their line, that there is more self-deniall in their actings, then in mans way; as if fire were not fire, and nature in it denyed, the fire devours not the three Children, *Dan.* 3. 27, 28. The Sun stands still, the Moon moves not, *Josh.* 10, 12, 13. The hungry Lions

All not beings are under the positive decree of *God.*

Our pains and sufferings are debters to the glory of God.

There is more self-denyall in the lifeless and unreasonable creatures in their Covenant of nature, then in man.

Lions eat not *Daniel*, *Chap.* 6.22. When the Lord gives a counter-command to them, and that is a clause in the Covenant, that the Lord entered with them, that they act or not act, as he shall be pleased to speak to them, *John* 2. 10. *Isa.* 50. 2. *Mat.* 8. 16. It is a most humbling Theame, that an asse is more in denying nature, and the crane and the fire, then man, yea then a renued man in some cases. 4. But if man be considered, as such a man, endued with the Image of God, and withall the Covenant be considered as such a Covenant, as is expressed in the Ten-Commandements, in which one of seven is a Sabbath to the Lord, it will be found that many positives Morall are in the Covenant of Works, that are not in naturall Covenants.

5. So man must come under a three-fold consideration.

1. *As a creature.*
2. *As a reasonable creature.*
3. *As such a creature reasonable endued with the image of God.*

A three-fold consideration of man in reference to a Covenant.

In the first consideration, man comes under the Covenant naturall, common to all creatures; So is *Peters* body carried above in the water as iron swims.

2. As a reasonable creature, he owes himself to God, to obey so far as the Law written in the heart carries him, to love God, trust in him, fear him. But this can hardly bear the name of a Covenant, except it be so called, in a large sense, nor is there any promise of life, as a reward of the work of obedience here.

The Covenant naturall, and the Covenant in its positives of divers considerations.

3. But man being considered as indued with the Image of *God*, so the *Holy God* made with him a Covenant of life, with Commandements, though positive and Morall, yet not deduced from the Law of Nature, in the strictest sense, as to observe such a Sabbath, the seventh from the Creation, the not eating of the forbidden tree, and with a promise of such a life. And therefore though Divines, as our solid and eminent *Rollock*, call it a Covenant naturall, as it is contradistinguished from the supernaturall Covenant of Grace, and there is good reason so to call it; Yet when it is considered in the positives thereof, it is from the free

will of God, and though it be connaturall to man, created according to the Image of God, yet the Covenant came so from the Lords wisdom and free-will, as he might have casten it in a new and far other frame: And it cannot be denyed, though it be most suitable to mans intire nature to love God, yet to love him so and so, by obeying the command of not eating the fruit of the Tree of Knowledge, and some other Commands, is not so connaturall, but God might have commanded the contrary, without any thing done contrary to mans nature. Yet from this it followes, no more that these are two Covenants; then that there be two Covenants of Grace, Because faith in God, and the Morall Law in an Evangelick way are therein commanded, and also some duties touching the seals by a positive Law are therein contained.

CHAP. VII.

Its not written in the heart of man by nature, that GOD should promise life eternall to man, upon condition of obedience. 2. And that the debt of Iustice cannot tye GOD. 3. GOD punisheth not sin, by necessity of nature. 4. Nor defends he his own declarative Glory by that necessity. 5. Nothing can be given to GOD Alsufficient. 6. No meriting of the creature. 7. We should have humble thoughts of free-Grace. 8. How low thoughts of our selves. 9. Promises make no strict justice between GOD and us.

God neither by necessity of nature, either rewardeth obedience, or punisheth sin.

SUre, it is not repugnant to the yet innocent and intire nature of man, to know, that God may reward all such as seek and serve him; but that he must reward obedience either in the generall, or so and so, is neither written in mans heart, nor hath it any truth: For it were nothing against justice, or bounty, or any attribute of God, not to reward his creature, which is obliged to serve him, and though there be a sort of quietnesse of conscience, which is the naturall result of obedience in *Adam*, and of all men, yet it cannot inferre, that there is an intrinsecall connexion, *ex natu-*

tura rei, between our obedience and a reward to be given of God. Therefore, nor will it be a good inference, because there is disquietnesse in the conscience, after sin, & that it is naturall to a sinner to apprehend a revenging power pursuing sin committed, that therefore it is naturall and essentiall to the Lord, to pursue sin with punishment in generall. For a naturall conscience may, and does know, that *God* doth freely create the world, and that he might not have created it, that he doth good freely to his creatures, and that he is not a debtor to his creatures; Will it follow by any Logick, that *God* creates the world by any naturall obligation? And because by force of a natural conscience, all know that *God* is good and bountifull to his creatures, in giving, and doing good to them, we cannot therefore infer that actuall beneficence is so essentiall to the infinite Majesty, as he should not be God, if he did not extend that goodnesse to them. Common sense will say no more followeth, but goodnesse and bounty intrinsecall are essentiall to God, and these attributes are essentiall to him, and were from eternity in him, and are his good and bountifull nature; Though not either man, Angel, or any thing else had been created, to which he doth actually extend his goodnesse; *Ergo*, this actuall extension of goodnesse is not essentiall to God, so neither is the actuall punishing of sin essentiall to God, but free, though *Adam* apprehended God would punish his eating of the forbidden tree; Yet if he apprehended that he should not be God, if he did not punish it, his apprehension was erroneous. And this only follows that there is an intrinsecall and internall Justice in God, naturall and essentiall in God, but so that the out-goings of his Justice, the egressions are most free, and that is said by some without all reason, because *the apprehensions we have naturally of God that he punisheth sin, Universales apprehensiones, nequaquam sunt eorum quæ Deo vel adesse vel abesse possunt pro liberrima voluntate.* Universall apprehensions, therefore they are not apprehensions of such things as may be, or not be in God, according to his free pleasure, if the apprehensions of Gods doing good to Angels, to men, to all his creatures freely, be in all by nature, and cannot be rooted out, and be universall, then these apprehensions cannot be of such things as are in God, according to his most free will, and may be in the Almighty, or not be *in him*.

A naturall conscience may and doth know that GOD doth good freely to his creature, but it followeth not that God doth good to his creature for that by necessity of nature.

But

But the conclusion hath neither reason nor sense; for there are universall apprehensions in all men, and they cannot be rooted out, that God does good to Angels, men, and creatures freely: *Ergo*, by this Logick the doing of good freely to Angels, men, and creatures is not a thing that is in God according to his free-will, and may be in the Almighty or not in him. Then the so doing must be in God essentially. 2. Then must God not be God, if he do not good freely to them. 3. Then must God not be God, except he creat men, Angels, and creatures. 4. But since he is God everlasting, he must from everlasting have created men, Angels, and the creatures, and from everlasting he must punish sin; Life may be considered. 1. As life. 2. As such an excellent life, to wit, a communion with God.

Communion with GOD in Glory, is a reward not due by nature, but by the free gift of GOD, to the most perfect law-obedience.

In the former consideration, life is either considered as the end, or secondly as a free reward. In the former respect. To live an intellectuall life in obeying God, was to *Adam* so created a connaturall end, as to burn, is to fire, and to give light, to the Sun. And God may put the respect of a reward upon any obedientiall end. But that *Adam* should have such an eminent life, for the reward of his obedience as a communion with God, which is farre above his obedience, is the free donation of God: nor is there any necessary connexion between *Adams* perfect obedience, and so high and eminent a life, nor can this Covenant, as touching such a promise, be written in his heart. God then never loved to make any Covenant, yea even that of Works, without some acts and out-goings of grace, and the hyre was grace, how is he not to be served, who loves to hyre and allure us to be happy?

Arminius in Colla. cum Francis. Junio, ad propos. 12. Pag. 547.

Arminius saith, the reward of keeping the Covenant of Works, cannot be spirituall, nor can the punishment be spirituall, because you teach (saith he) that the obedience is naturall. *Answ.* It followeth not, for the reward is spirituall, yea and supernaturall from the free promise of *God*: It was, that *God* should recompence our naturall obedience, coming from connaturall principles, with so eminent a Crown as communion with *God-Creator*, in a life of glory. And this came from no innate proportion between a naturall work and supernaturall reward; Otherwise we must say, first, that there is such an intrinsecall connexion *ex natura rei* between

tween *Adams* work and so high wages, as that glorious communion was, as the Lord could not but in justice, so have rewarded his obedience, except he would be unjust, but there is nothing in the creature, that can conclude, limit, or determine his will and wisdome, who is infinite. 2. It had been nothing against justice, if the Lord had followed *Adams* obedience, with no reward at all; For man as a creature, owes himself to *God*, and as sweetly and pithily *Anselm* saith, *as a redeemed one I owe my self and more then my self to thee, because thou gavest thy self who art so farre more then my self, for me, and thou promisest thy self to me.* Now *God*, who is more and greater then *Adam*, promised himself, to be enjoyed by *Adam*, if he should continue in obedience. *For what can the highest goodnesse* (saith he) *give to one that loves it, but it self?*

Anselmus *de redemptione certe Domine, quia me fecisti debeo amori tuo meipsum totum, imo tantum debeo amori tuo plus quam me ipsum. Quantum tu es major me, pro quo dedisti teipsum, & cui promittis teipsum.*

Anselm. *Monolog.* 40. *quid enim summa bonitas retribuet amanti & desideranti se nisi seipsum.*

3. If *God*, of justice, give *Adam* life, *Adam* might compell *God* to pay, what he oweth him, else he should be unjust: But the creature can lay no necessity on the Creator, either to work without himself, nor can he cause him to will. 4. The proper work of merit (saith great *Bradwardine*) and of him that works must go before the wages, in time, or in order of nature. And if the worker receive its operation, and working for wages from *God* first, and by his vertue and help continue in operation and working, he cannot condignely merit at the hand of *God*, but is rather more in Gods debt, after his working, then before his working, because he bountifully receives more good from *God*, then before, especially, because he gives nothing proper of his own to *God*, but gives to *God* his own good; But no man first acts for *God*, for *God* is the first actor and mover in every action, and motion. As that saith, *Who gave first to the Lord, and it shall be recompensed him?*

No merit can win *God*, for he is greater then our work. *Bradward. de causa Dei lib.* 1, c. 39. p. 343. *lit.* E. It is not just, that God should reward *Adams* obedience, with life before God made it just.

5. If this was yesterday just, that life eternall is due to *Adam* for his work before *God* made it just and due, then from Eternity and before any decree of *God* it was just and due; Certainly, *God*, upon

upon the ſame reaſon, was debtour, to make ſuch a Covenant, that was juſt, before he made it juſt. And this is no Covenant of *God*, for *God*, not making the juſtice of the Covenant, and the juſt connexion between work and wadge, he cannot be the Author of the Covenant: But neither is *Adam* the Author of the juſtice, nor of the juſt Covenant: Upon the ſame ground, it was then an everlaſting juſtice without and before *God* from Eternity. *Non datur juſtum prius primo juſto.*

Man can never come from under an obligation to his Creator and Redeemer.

6. If *God* did more for *Adam*, then he can recompence *God* for it, as the Father hath done to the Sonne, then he could not merit at the hand of *God*: But *God* did more to *Adam* in giving to him being, faculties, mind, will, affections, power, habits, his bleſſed-Image, then *Adam* can never be in a condition, in which he can recompence *God*, or give him more annuall and uſury, in his acting of obedience, then the ſtock was he received in proportion. As the Son can never give the Father, in recompence, ſo much or the captive ranſomed from death, can never give to his ranſome-payer, who bought him, ſo much, as the one and the other ſhall no more be under an obligation, and debt of love and ſervice to father and ranſomer, then to a ſtranger that they never knew: Nor could *Adam* thus be freed of *God*, ſo as he ſhould be owing nothing to him. If any ſay, *God* may freely forgive all this obligation and debt: To which *Bradwardine* Anſwers well: 1. The forgiving of the debt, when the debtor hath nothing to pay is a greater debt taken on. 2. *God* (ſaith he) may forgive ſo in regard of actuall obligation, that he is not obliged *ad aliquid faciendum ſub pœna peccati*, to do any thing under the pain or puniſhment of ſin, as the hireling is obliged to work, when he hath made a Covenant to work, and ſo we are not obliged to do, as much as *we can for God.* But in regard of habituall obligation, *God* cannot forgive the debt, that the reaſonable creature owes to *God*, for ſo he might diſpenſe with this, that the reaſonable creature owe no obedience to *God*, ſuppoſe he ſhould command it, which is impoſſible.

They ſeem therefore, with eyes of fleſh, to look upon *God*, who ſay that *God* by neceſſity of juſtice muſt puniſh ſin, yea that the moſt High cannot be *God*, except he puniſh ſin, and that he ſhould

not

not be *God*, if all his Lawes impoſed upon men, were only promiſſory and void of all threatnings.

What? could not God have ſaid, *eat not of the tree of knowledge*, for if *ye eat not, your obedience ſhall be rewarded with life eternall*, and no more? might he not have laid aſide all threatning? What Scripture or reaſon teacheth to ſay, that *God*, if he create a reaſonable creature, and under a morall dependency, which it hath and muſt have of *God*, then muſt God, by neceſſity of nature, puniſh the ſinner, yea ſo as, if he puniſh not, he ſhould not be *God*, nor juſt, but muſt fall from his naturall dominion, except he make penall laws, and ſo he ſhould not be *God*, except he ſay to *Adam* (*if thou eat thou ſhalt dye*) or (*ſhalt be puniſhed for eating*) but this is not proven by one word, except this, *the reaſonable creature is not, nor cannot be ſubject to God Creator, except God puniſh the ſinner*; But that is denyed: *Adam* ſhould have had a Morall dependance upon *God*, and God ſhould have been *God*, and eſſentially juſt, if ſin had never come into the World, and if *God* had kept *Adam* under a Morall Law, as he did the Elect *Angels*, who never felt or knew the fruit of a Moral Law broken and tranſgreſſed. And *God*, if he impoſed any penall Law upon the Elect *Angels* as penall (which ſhall be an hard work to prove) yet had a naturall dominion over the Elect *Angels*, and ſuppoſe no Law, but only a rewarding and remunerative Law, had been over their heads, ſhould *God* be no God, in that caſe? and if any deny, that God hath a perfect dominion over the Elect *Angels*, he is not worthy to be refuted. 2. Shew me, in all the Old or New Teſtament, any penall Law of active obedience as penall, impoſed upon the man Chriſt, or where is it written, *If the Man Chriſt ſin, he ſhall eternally dye?* I tremble at ſuch expreſſions: Is the Lord therefore not the Lord, and hath the Lord fallen from his naturall dominion over his Son, the Man Chriſt? Or (3) will any man deny, but the Lord might juſtly have laid upon all men and upon the Elect Angels a Law only remunerative, not penall at all, a Law only with the promiſe of a reward, and void of all threatning of death, firſt or ſecond, or any other puniſhment, and yet he ſhould have been the Lord, and had a naturall dominion over Angels, the Man Chriſt, and all mankind?

God falls in no ſort from his natural dominion, though he puniſh not ſin by neceſſity of nature.

God ſhould have a perfect dominion over man, though he had impoſed no penall, but only rewarding or remunerative lawes upon him.

The *Lords* dominion over man, is without Scripture or reason, restricted to penall Laws.

(3) Suppose the Lord had never imposed the Law-penall forbidding the sin against the Holy Ghost, upon the Elect believers, nor any other penall Law, but by vertue of the most sufficient ransome of the Blood of God payed for man, he had made them now after the fall, as the confirmed Angels, and holy as the Man Christ, and brought them so to glory, should he not have been *God* in that case, and should he have lost his naturall dominion over men in that case? 4. The dominion of God over men is not only in one particular, of penall Laws, it is in remunerative Laws also, in giving predeterminating influences to obey and persevere in obedience, in not leading into temptation, in hyring and alluring us to serve God, in terrifying men with examples of the Lords Judgements on others, *he spared not the Angels, &c.* 2 *Pet.* 2. 4. *Jud.* 6. and therefore, to say, that God fals from his naturall dominion over man, and leaves off to be God, except he impose penall Laws upon men, is first an errour in Logick, *a negatione speciei ad negationem generis, nulla est consequentia*: If God have not a dominion over man, in one particular of penall Laws, he fals from his whole dominion naturall, in other things: It is an undue inference. 2. It cannot be but too darring to tye the *blessed Godhead*, and his essentiall dominion over man, to only making of penall Laws: it smels of Scriptureless boldness with the most High, and limits the *Holy One*, that he cannot be God, except he be God in our way: And saith, he hath no way to preserve his glory, but by creating a Hell: And therefore let that stand as an unproven position, since it hath no probation; The reason that is given is as weak as the weak conclusion; Though water may bear up water, yet it cannot support the earth. For 1. it saith, if man be created a reasonable creature under a Law, he may sin, *intercidi potuit obedientia*, and he may be created under a Law, with perfect morall dependence upon *God Creator*, as the Elect Angels and the Man Christ, and yet never sin, and yet God fals not from his dominion, and leaves not off to be God) (2.) This lookes somewhat the *Arminian way*, that man cannot be under the subjection of, properly so called, Morall obedience, except his will be indifferent as *Adams* was, to stand or fall, to run to Heaven or Hell, which indeed saith, that the most perfect obedience of Christ, who

Si enim lex talis non feratur necessariò, possibile esset ut vel Deus jure suo naturali & Dominio in creaturas caderet, & sic non esset DEUS, vel stabilito isto jure, creaturam ei non esse subditam. Quod implicat contradictionem — nam intercisâ obedientiâ (quod fieri potuit & factū est) dependētia (moralis creaturæ rationalis à Deo) illa nullo modo continuari potest, nisi per pœnam citatiam.

who was obedient to the death, Phil. 2. 8. *and delighted to do the will of God*, Psal. 40. 8. John 4. 34. is no proper obedience, that is, perfect obedience is not proper obedience. And that obedience of Elect Angels the samplar of our obedience, *Mat.* 6. 10. *Isa.* 6. 2, 3. *Psal.* 103. 20. is not proper obedience. 3. Whereas it is said, if man sin, his morall dependency cannot stand, except God punish him, but so not only God shall not be God, nor have dominion over man, except he impose a penall Law upon man, but he shall not be God except he actually punish man, or his surety Christ. But the same pen saith that *the out-goings of justice are free*, that is to say, it is free to God to punish sin; and yet he fals from his naturall dominion over man, and leaves off to be God, if he punish not sin. But we do deny that God fals from his naturall dominion over man, though he never impose a penall Law upon him, and never punish, and desire that this may be proven, nor is it imaginable, how *God by necessity of nature, must punish sin: And yet, in the way, measure, and degree of punishment, and in the time when, he can use moderation.* Which is as good as to say, the fire must, by necessity of nature, burn, the Sun cast light; But the fire hath free will to burn when it pleaseth, and at this time, and not at this time; and the Sun must shine, by necessity of nature, but it is free to shine at ten houres of the day, and not at twelve, and it may shine as bright as the Sun, or as dimme as the Moon. Or God the Father loves himself, but it is free to him to love himself to day, not to morrow, and to love himself so much, not so much. And so he may say, *God* is so mercifull and just to day, as he may be no mercifull, no just, to morrow; and *God* is infinitly mercifull and just, and yet he is lesse mercifull and more mercifull essentially according to his good pleasure, which are speaking contradictions. Yea this is that which misjudging *Suarez* saith, that the creature may do a reall injury to *God*, and take away from *God jus Dei ad gloriam*, his right to glory, but the truth is, the creature by sin darkeneth or overcloudeth his declarative glory, but can take away no essentiall glory, nor any reall right or reall good from *God*, so *Elihu*, Job. 39. 6. *If thou sinnest, what dost thou against him? If thy transgressions be multiplied, what dost thou to him?* To take his declarative glory from God, is

Jam vero egressus necessarios constituentes, non negamus Deum tamen eam libere exercere.

Its not feazable, without a contradiction, to say God punisheth sin by necessity of nature, and yet in way, measure, and time of punishing, he is free.

Suarez in opusc. de just. Del, Self-a. nu. 9. p. 352.

is no loss to him, no more then it is loss to the Sun, that ye hinder it to shine upon the wall, when yet ye take no light from the Sun, for it shines upon an interposed body. *Job* 35. 8. *Thy wickednesse may hurt a man as thou art, and thy righteousnesse may profit the Son of man. It is needfull (say some) that God preserve his own glory safe, but if sin be without infliction of punishment, it is impossible that he can defend his own glory. Ergo, of necessity he must punish sin. The proposition is out of controversie, for all confesse that God must preserve his own glory, but by necessity of nature he must do so, quoniam seipsum non potest non amare. Because he cannot but love himself, and he hath said, my glory will I not give to another.*

God loves and defends by necessity of nature his essentiall, but not his declarative glory.

To this is answered, the glory internall, eternall, and essentiall to God, the Lord must defend and love as he loves himself, by necessity of nature; and if any say that the egressions and out-goings of *God* to defend and love his own essentiall Glory, and his own holy Nature, so as he may use moderation in the degrees and time of these, & he may love himself and his own essentiall glory, more or lesse, and touching the time, he may delay to love himself, and he may love himself and his own essential glory to morrow, not to day, As the Author sayes, the out-goings of revenging justice are moderated in punishing; he speaks wonders and things unworthy of God. The place, *Isa.* 42. speaks not of this glory, for no idol, no creature, can more take away from the Almighty this *essentiall glory of God*, nor his blessed Nature can cease to be, but there is a *glory declarative* of pardoning mercy, as well, as of revenging justice; It must be a carnall conception and a new dream, that *God* by necessity of nature, loves himself as cloathed with revenging justice, or as just, and his own glory of revenging justice, but that God loves himself as mercifull and ready to forgive, or his own glory of pardoning mercy freely, and by no necessity of nature: Which the Author must say, for the place, *Isa.* 45. should otherwise bear this sense, *my glory of revenging justice only, I will not give to Idol gods and creatures.* But the place of *Isa. ch.* 42. 8. should not conclude, but they might ascribe the glory of salvation and mercifull deliverances & victories over *Judah*, the Temple, the Sanctuary to their idol gods, the contrary whereof is intended

God loves and defends the glory of his pardoning mercy, no less then the glory of his revenging justice, and if he love the one, by necessity of nature, he must also love the other.

by the Prophet; But if the Lord, by necessity of nature, love his declarative glory, *as he loves himself*, then he must love glory of one attribute, as well as of another, and so as his Nature, not freedome or soveraignty puts him to it, to defend the glory of justice, when man sins; Yea so as he cannot be God and essentially just, except he vindicate his glory of justice; Yea so he must love the glory of saving and pardoning mercy, as himself, for the one glory is no lesse essentiall to *God* (if it be essentiall at all) then the other. And by this meanes, *God*, by necessity of nature, to preserve safe the glory of saving mercy, must send his Son, and by the like necessity, by which he loves himself, he must redeem man; Now the Lord does not love himself, of free grace, for he every way, for the infinite excellency of his Nature is love-worthy, and there is no interveening of freedome, or free grace, or soveraignty in the Lords loving of himself and his own essentiall glory. There is a declarative glory, which is not essential to *God*, of which the Scripture, *Prov.* 16. 4. *The Lord made all things for himself, that is, for his glory, to be declared.* Eph. 1. 6. *He hath chosen us to the praise of the glory of his grace*, v. 11, *In Christ we have obtained an inheritance.* 12. *That we should be to the praise of his glory*, Rom. 21. 36. *All things are to him*, to his glory, *Isa.* 43. 21. *This people have I formed for my self, they shall shew forth my praise.* All these are to be understood not of the essential glory of *God*, but of the *declarative glory of God*, that shines *ad extra.* And this glory is not essential to *God* as so declared, for he was infinitly glorious from eternity, and should eternally be essentially glorious, though neither world, nor man, nor Angel, had been created. And the meaning of that, *Isai.* 42. 8. is mistaken, the length of the Heaven, *toto Cœlo.* It is not this, *as I love my self, so by necessity of nature I will, and desire that my glory due to me, as God, be not given to idoll gods, and creatures.* 1. What by necessity of nature *God* wills, that certainly, and by necessity of nature is and existeth, as he loveth himself, and his Son by necessity of nature, and begets, his Son by necessity of nature, so also by necessity of nature *God* is loved, and the Son of God is loved, and the Son is by necessity of nature, begotten of the Father. But it is most untrue, that by necessity of nature, the Glory

The place, *Isa.* 42. 18. *I will not give my glory to another*, vindicated.

The Scripture speaks for the most part, of the *Lords* declarative glory.

God by necessity of nature, should procure his declarative glory, and so by that necessity, create the world, redeem man, if by that necessity, he should love and defend his declarative glory.

of

of *God* is not transferred to Idoll gods and creatures; The Scriptures cry the contrary. When ever Idolatry is committed, *Isa.* 40. *and* 41. *Isa.* 46. *Rom.* 1. *Acts* 17. his glory declarative is given, most sinfully to another against his approving will. 2. What ever sin *God* forbids, he forbids the existence of it, by his approving will, not by necessity of nature, for if God essentially and by nature willed that sin and Idolatry should never be, he would efficaciously hinder it; But what *God* wils by his commanding will, we see he does not efficaciously hinder the existence thereof: For then sin and Idolatry should not be all, nor have any existence, which is contrary to Scripture and experience; And surely, if God love his declarative Glory essentially as himself, he must essentially no lesse love to keep this glory, when Angels and men do obey him, and to hinder the taking away of this Glory by sin, then to revenge the taking away of this glory by punishment, for every sin against a positive Law, to eat of the tree of knowledge, or for the Jewes to eat swines flesh, before Christ abolished such Lawes, as well as sins against the Law of nature, are contrary to the Glory of *God*, and so contrary to that essentiall love that God hath to his Glory, and to the Glory of the Lord, the *Law-giver* himself, *Ergo*, by necessity of nature, because he cannot but love himself, he should preserve his legislative Glory, (it is as properly and essentially the Glory of God, which he requires of us, in doing his will, as the Glory of suffering punishment for sin committed, is his Glory) therefore, by necessity of nature, because *God* cannot but love himself, he should essentially hinder sin; And if *God* absolve the guilty, where is the Glory of his justice? True, it should be lost, so when *God* suffers the Angels to fall, and *Adam* to sin, where is the Glory of his legislative Majesty? it is lost so far. *God* is obliged to defend the Glory of his Justice: say and prove that he is obliged by necessity of nature to defend the Glory of his Justice, more then by the same necessity he must defend his legislative Glory. 3. God must defend all his Glory with the same necessity, except the Scripture make some exception of some Glory which he must preserve, as dearer to him then some other Glory, which is unwarrantable to say, and if *God* must, by necessity of nature, and as *God*, because naturally he loves himself and his

God must by necessity of nature hinder the existence of sin, and by the same necessity seek his legislative Glory, if he love it, as he loves himself by necessity of nature.

his own Glory, defend his own Glory, then, by necessity of nature he must defend the Glory of all his Attributes, of Holinesse, Graciousnesse, Greatnesse, Omnipotency, Eternity, Infinite knowledge, *&c.* that the Glory of not one of these be taken from him by sin: And because the *Lord* maketh, and worketh all, that he doth without himself, in the creature, for his own Glory, *Prov.* 16. 4. *Rev.* 4. 11. *Rom.* 11. 36. in all that he doth, he must by necessity of nature love his own Glory, *quoniam seipsum non potest non amare*, because he loves himself. *Ergo*, by this ground the Lord doth nothing freely without himself, and so the Lord makes not the rain to fall, the tree to bud, the sea to ebbe, the wind to blow, the fowls to flee, the fishes to swim, for the declaration of the Glory of his goodnesse, or his power, or his mercy, his holinesse, with any freedome, but all these he must do for Glory to himself by necessity of nature, which Glory he loves as himself, for his Glory in all he doth without, he loveth by necessity of nature, as he loves himself saith the Author. And therefore as he cannot preserve the glory of his Justice, but by punishing sin, and that by necessity of nature, so he cannot preserve the Glory of the rest of all his Attributes (which Glory also he loves as himself) but by doing all without himself in like manner by necessity of nature, which utterly destroyes the liberty and freedome of *God* in all his works of Providence and Creation, and so *God* shall be a natural agent in all his works without himself, not a free agent in Creating and Redeeming. 4. The Scripture sayes, *he workes all things according to the counsell of his will*, for his Glory, and therefore he intends not his own declarative Glory as he loves himself: For by necessity of nature he loves himself, and cannot but love himself. But he might, if so it had pleased him, never have intended to shew forth his own Glory, and does not shew it forth by necessity of nature as he loves himself. Yea he might never have created the world, never have acted without himself: For he was sufficient within himself and stood in need of no declarative Glory: *Gen.* 17. 1. *Acts* 17. 25. 5. Yea if by necessity of Justice, *God* cannot but punish sin, especially this justice shall carry him to follow the Law of Works without any Gospell moderation, which is that the same person that sins, and *the same soul*, Ezek. 18. and

God might never have intended his glory declarative because if so it had pleased him, he might never have made the world.

If God punish sin, by necessity of justice, hee must punish *Adam* and all his sons in their persons, and by necessity of justice, deny them a Savionr.

no other, should die for sin: for all these. *Thou shalt destroy all the workers of iniquity. Thou art of purer eyes then that thou can behold iniquity*; and the like, are expressions of a pure legall proceeding in the Lord, against such as are out of Christ, under the Law, not under the Gospell; to wit, *the workers of iniquity* whom the Lord in justice shall punsh in their person, not in their surety. And if there be such a connexion objective *ex naturâ rei*, between sin and punishment, it must be between punishment and the very person and none other, but the same that sinned: For among men this is justice. *Noxa sequitur caput*, so that by necessity of nature, *God* shall not be *God*, nor essentially just, if he punish not eternally *Adam* and all mankinde in their own persons, and so by necessitie of justice, he cannot punish Christ; And it cannot be denyed but there is a dispensation of free Grace, and that it is no act of Justice but of Grace, that *God make Christ sin*, i. e. *a sacrifice for sin for us*, 2 Cor. 5. 21. *And that the Lord laid upon him the iniquities of us all*, *Isa.* 53. 6. and made him our surety. *Nor let any man object, how could God make Christ a propitiation for sin to declare his righteousnesse? Or how could such justice, by that action be debarred? since justice did not exact such an action: If without violation of justice it might have been omitted, if God should have been infinitly just from eternitie, if he had done no such thing? Shall a Prince get himself glory in the name of justice, by doing that which, by his absolute Soveraignety, he may leave undone without hurt of justice.* It is answered, this is to measure *God* by mortall men: Shall an earthly father freely for no reall good to himself beget hundreds of children, when he needs not, and yet he foresees the largest number of them shall perish eternally, and the eldest must die and be made a curse, to save the rest. The Lord punished Christ for us to declare the glory of his Justice in punishing sin in his own Son, who was the sinner by imputation, for out of the depth of infinite wisedome, the Lord freely imposes a law upon his creatures: He might have imposed no such law under such a punishment. By no necessity of nature did the Lord threaten death, for the eating the of that tree, prove, that God should not have been God, except he had threatned death for the eating of that fruit, and except he had punished

The necessity of declaring the righteousnes of God in either punishing the sinner *Adam*, or the surety *Christ*, makes not God to punish, by decessity nature.

that

that eating with death, either to be inflicted upon the eater or his surety. *Quid hæres ?* Prove that by the word of *God*, it is sin to eat, when *God* forbids; but the Lords soul hates sin. True, but does the Lords soul hate sin naturally, as he loves himself and by necessity of his essentiall justice as contradistinguished from his immutabilitie, and his truth and faithfulnesse, according to which attributes, he decreed and said, *that the soul that sins shall die*, and *(he that eats shall die)* and he cannot change, nor alter, what he hath decreed, and cannot but be true in his threatnings. But the Question is, whether (laying aside the respect of Gods unchangeablenesse and truth) there be such a connexion internall, between eating and dying, or between eating forbidden of God, and punishment, as God cannot be equally and essentially just, nor can he be God, except he punish forbidden eating; for sure eating of that fruit, is not of its nature, sin, but it is sin, from the only forbidding will of *God*; for the Lord had been no lesse essentially just, had he commauded *Adam* to eat of the Tree of Knowledge. *Ergo* it is punished from the forbidding will of *God*, for say that to be punishable or to be punished be essentiall to sin, if eating of such fruit be sin from the forbidding will of *God*, the essence thereof must be from the same forbidding will, then must it follow that *God* hates not all sin, by necessity of nature; And that he hates such eating only conditionally, if he forbid it; but he from his meer free will did forbid it. So the Question shall not be, whether *God* in justice, punished Christ, and made him a propitiation to declare his justice, but what the relative justice *ad extra* is, by which God punisheth sin, and whether God should leave off to be God (hallowed be his high Name) if he should not make first penall Laws to threaten all sin with punishment. 2. Whether he should not be God, if he should not punish all sin, even the eating of the forbidden tree. 3. What can be said that is more weak and watrie, to enervat the glory of free grace, then to confound the Glory of Gods Justice in giving Christ to die for sinners, and this glory as manifest and declared: For sure the manifestation of that glory is a work of free grace, and most free, if God doe any thing freely, he must freely, and by no necessity of Justice, Mercy, Omnipotency, Patience, Grace, &c. manifest the glory of all these

The glory of God, & the manifestation of his glory to *Angels* and *Men*, are much different.

Declared glory and fundamentall glory are different.

these to men and Angels, and these attributes and the internall splendor, beauty, or (to speak so) the fundamentall glory of all the attributes of God is essentiall to God, and his very Nature. And they deny the Lord, who teach that any attributes or such glory are in God freely or contingently (if I durst to speak) for then might we say, these may go and come, ebbe and flow, in the Lord, and he should be God, though Mercy, Omnipotency, Gloriousnesse, Graciousnesse, were now and then wanting in him, as he punishes not alway, and yet he is eternall just, he saves not alwaies, and yet he is eternally *mighty to save, and abundant in compassions*· but as to the manifestation of Power, Mercy, Justice, that is freely in God: He sent his Son, and gave his Son to death for us, out of love, *John* 3. 16. But it is against common sense, to infer, *Ergo*, God sent his Son, by necessity of love, and mercy, and free Grace. So that he should not have been infinitly loving, mercifull, gracious, if he had never sent him. And it is as poor Logick to say, becaus̄e of grace and free-love he sent his Son, and so might not have sent him, as to say he loved where there was no need, & *it is in vain to shew the glory of Justice* (saith the Author) *when God can take away sin, out of free pleasure, and why should he expose his Son to shame, death, and a curse, whereas he might have taken away sin freely, because it is his pleasure?* This is the very thing that *Socinians* say, there is no need of blood, and satisfaction by blood, if God out of his absolute Soveraignty can take sin away without blood, and so there was no need of reall satisfaction; This is against the Holy Ghost, and we may hear it. All the Scriptures cryes that out of free grace the Lord sent his Son, and delivered him to death; *By the grace of God He tasted death for every man*, Heb. 2. 9. Shall we infer there was then no necessity that he should die? It is safest to say, the only wise God decreed that sin should be. 2. That the glory of his Justice should appear in taking away sin, not in our way, but in the way of God, to wit, in a way of justice, of mercy, of free grace, in incomparable love, of mighty power; and in all these so acts the Lord as he should not leave off to be the Lord, but acts most freely, though he had not taken that course. But far be it from the godly not to adore him in this, as the admirable way beyond the thoughts of men and Angels.

Qualis enim amor iste esse potest, quem in ea re, qua nihil opus fuit, DEUS ostendit?

The freedom of punishing sin is objected by *Socinus* as contrary to the necessitie of reall satisfaction.

In

It were safest to draw holy practises by way of use from this. In all pactions between the Lord and man, even in a Law-Covenant there is some out breakings of Grace. Its true, there was no Gospel-Grace, that is a fruit of Christs merit in this Covenant. But yet if grace be taken for undeserved goodnesse: There are these respects of grace. 1. That *God* might have given to *Adam* something inferiour to the glorious Image of God, that consists in true righteousnesse, knowledge of *God*, and holinesse, *Gen.* 1. 26. *Eph.*4.24. *Col.*3.10. It was a rich enough stock, this holy Image to be so badly guided. And who looks spiritually to their receipts? Its either too much of grace and holinesse that another hath, and too little that I have, so arises virtuall sighing and grudging at the dispensation. Or 2. a swelling that it is so much, as if it were not receiving. *I am holier then thou, Isa.* 65. 5. a miskenning of him that makes me to differ, 1 *Cor.* 4.7. A blecking of others, *Luk.*18. 11. A secret quarrelling at *God* as too strickt and hard in his reckoning, *Mat.* 25.24. And what pride is this, because I am a meer patient under gifted holinesse, to usurpe it as mine own? As if a horse should kick and fling, because he wears a borrowed sadle of silk for a day.

Grace and the measure of it is to be humbly looked on.

2. Being and dominion over the creatures is of undeserved goodnesse. Who looks to a borrowed body and a borrowed soul, yea and to *self*, and to that which is called *I*, as to a thing that is freely gifted? So that though thou be in an high opinion of self, self is self, and what it is, from *God*. And when thou rides, whence is it that I am the rider, and the wearied horse the carrier, but from *God?* 3. The Covenant of Works it self, that *God* out of Soveraignty does not command, is undeserved condescending; that *God* bargains for hire, *do this and live*, whereas he may bide a Soveraign Law-giver and charge & command us, is overcoming goodnesse. Law is honeyed with love, and hire; it is mercy that for our penny of obedience, so rich a wadge as communion with *God* is given. 4. The influences to acts of obedience, come under a twofold consideration. 1. As congruous and suitable concurrences of *God* to *Adams* act of obedience: And so they were free gifts to *Adam* not promised, as we shall hear in the New Covenant. 2. As such influences by which the standing Elect Angels (who

Being, life, and self, are undeserved favours.

It is mercy that GOD rewards our obedience.

An admirable ſoveraignty in the ſtanding of Angels and in the fall of man.

were under this Covenant as well as *Adam*)were differenced from the Angels that fell, and were confirmed that they ſhould not fall, in this latter reſpect. Abſolute Soveraignty ſhines in *Adams* fall, ſo if a Sparrow cannot ſtir its wing without God, *Mat.*10.29. nor a hair fall from our head, *ver.* 30. far leſſe could *Adam* fall, and all his, without a ſingular providence; And farre leſſe could *Adam* go on and act without influences from God. And if ſtrong *Adam* and upright, created in holineſſe, could not then ſtand his alone; Shall our clay legs now under the fall bear us up? What Godly trembling is required in us? 5. The gift of Propheſie, *Gen.* 2. 23. ſeems to be freely given, beſides the Image of God, and *Adams* knowledge, *Gen.* 2. 19. of every living creature, according to their nature may be proven, but it appears to be naturall, and he is a lamentable example to us of abuſing the Image of God, and good gifts; But no habite without the continued actings of God can keep us in a courſe of obedience: There is no ground to make habits of grace our confidence. 3. There can be no giving and taking between the creature and the Creator. *Elihu pleads well for him*, Job 35.7. *If thou be righteous what gives thou to him? Or what receiveth he of thy hand*, v. 1. *Thy wickedneſſe may hurt a man, as thou art, and thy righteouſneſſe may profit the Son of man*, Job 22. 2. *Can a man be profitable unto God, as he that is wiſe may be profitable to himſelf? Is it pleaſure to the Almighty that thou art righteous? Or is it a gain to him that thou makeſt thy wayes perfect?* So *Eliphaz*. And *David*, *Pſal.* 16. 2. *My goodneſſe extendeth not to thee.* *Acts* 17. 25. Neither is the Lord worſhipped with mens hands, nor with their ſpirits: *as if he needed any thing, ſeeing he giveth to all life and breath and all things.* What then is the glory of the creatures obedience to him? It is ſome ſhining of the excellency of God upon men and Angels, from the works of God, and our obedience to him. But ſuppoſe there were no creature to pay the rent of this glory to him, is the Lord a loſer therefore? Hath he need of our ſongs of glory? Or that creatures ſhould be Heraulds of his praiſe? Or needs he the workmanſhip or ſtructure of Heaven, Sun and Moon to be a Printed Book to ſpell and ſound his glory? If he need not the Book (as he needeth nothing created. Who ſayeth *I am the Lord All-ſuf-*

Gifts and habits of ſaving grace cannot keep creatures on foot.

The humbling thoughts that God needs not men, nor their ſervice, nor any creature, ſhould take us up.

אני אל שדי

(entfici

ficient) he needs not one letter, nor any sense of the Contents of the Chapters of that Book. There is a secret carnall notion of God in us, when we act and suffer for God, that brings a false peace, and some calmes of mind, *we have pleased him once*, and beside that peace, a scumme and a froath smoakes up unsensible in the heart, we are profitable to *God*, it would be the worse with him, if he wanted our prayers and service: but had the Lord any missing of Heaven and of Angels and Men, in these infinite and innumerable ages of duration, that went before any created being? When he was upon these infinite and self-delighting thoughts, solacing himself in that infinite substantial fairnesse and love his Son Christ, *Prov.* 8. 29, 30. (2.) You can give nothing to *God* Creator of all, but it must be either an uncreated God-head, but he who perfectly possesseth himself, will not thank you for that, or your gift must be a created thing: But how wide is his universall dominion? can you give to one that, of which he was absolute Lord before? all the Roses are his, all the Vineyards, all the Mountains, he is the owner of the South and the North, of the East and the West, and infinite millions of possible Worlds, beyond what Angels and all Angels can number, for eternity of ages, are in the bosome of his vaste Omnipotency; He can create them if hee will.

Secret in us after actings of Grace.

No creature can give to *God.*

And what ye give to another, it was out of his dominion, but all things are in his dominion, for who spoiled him of what he had? *David* blessed the Lord, when the people gave for the *Temple*, excusing himself and the people, that they took on them to give to the great Lord-giver: 1 *Chro.* 29. 11. *Thine, O Lord, is the greatnesse, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine, thine is the Kingdome, O Lord, and thou art exalted as head above all.* vers. 12. *Both riches and honour come of thee, and thou reignest, and in thy hand it is to make great, and to give strength unto all.* 14. *But who am I, and what is my people, that we should be able, so willingly, to offer after this sort? for all things come of thee, and of thine own have we given thee.* Hence, none can give to *God*. 1. Because he is JEHOVAH the Eternall *God*, then he gives all and nothing can be given to him. 2. Because of the greatnesse

Reasons why none can give to GOD from that excellent passage of *David*, 1 *Chro.* 29. 11, 12.

neſſe and infiniteneſs of *God*. Giving is an adding to him, to whom we give. But nothing can be added to him, *for thine is the greatneſſe, the power, and the majeſty.* 3. Nothing can be given to him who is univerſall and full Lord and poſſeſſour of heaven and earth, and all things therein, *for all that is in the heaven*, &c. *are thine.* 4. Nothing can be given to him, who is ſo Lord, that he is exalted as Head, Prince and King, above all created Kings, and their dominions over their own. 5. But all the goods of the Subjects are the Princes, or the Commonwealths. The Juriſts diſtinguiſh as the Schoolmen *Theod. Smiſing, Tom.* 1. *de Deo, tractat.* 3. *diſp.* 4. *q.* 5. *fig.* 65. a two-fold *jus*, *jus altum & jus baſſum*: The Prince and Commonwealth, have a ſort of eminent right to the goods of the Subjects, to diſpoſe of them for the publick good, as they may demoliſh a caſtle belonging to a private man in the frontiers of the enemies land, becauſe it hurts the country, and may be better made uſe of by enemies againſt them for the countrey; And they may compell him to ſell it, but this hinders not, but every Subject hath a dominion and right to his own goods, to uſe them at his pleaſure, which the Prince cannot do. *Ahab* the King hath no right nor dominion over the vineyard of *Naboth* to compell him to ſell it or give it againſt his will to his Prince; For the earthly Prince, nay the man himſelf, the juſt Proprietor before men cannot bear that, ſo as it may be ſaid of *God*, *verſ.* 12. *both riches and honour come of thee, and thou reigneſt over all*: For *God* created the being of gold and of every thing, that we can give to *God*, which no earthly Prince can do.

What dominion the ſtate or community hath over private men.

6. Nothing can be given to him, *in whoſe hand is power and might*, and to make great and to give ſtrength: For 1. Riches and things we give are of him. 2. Power, might and ſtrength to give, either Phyſicall, to bear a burden to his houſe: Or, 2. Morall, a willing mind and heart to give is *in his hand*: Or, 3. A mixt power, the being of the act of giving is his. *v.* 7. *Of thine own we give thee.* Can we give to any that which is his own already? Can ye give to a Crowned King over ſuch a Kingdome his own Crown? Can ye give to the righteous owner of his own lands, his own Garden, and his own vineyard, in gift? but every being created is the Lords.

8. Saith

8. Saith *David*, v. 15. *We are strangers before thee, and sojourners as all our fathers were*: And that saith, the *Lord* is the only Heritor, and we but Tennents at will, and strangers both fathers and sons, though for five hundreth or a thousand years fathers and sons have lineally and in heritage before men possessed such lands: yet *before thee* (saith he) we and our fathers have but Tennent-right, and *are strangers from thee*. And what can a meer stranger to life and being give to the just Heritor and *Lord* of life and being?

9. And *our dayes* (saith *David*) *on the earth are as a shadow, and there is none abiding life, and being* is a shadow of being, and *God* is the only first excellent being: and suppose we should give life and being to and for him, it is but a borrowed shadow that we give him; And we are not lords of our own being, we have not absolute right over our selves to give our selves to him. If *Doeg* will not give himself to God, and act for God, *Psal.* 51. 2. *God shall take thee away and pluck thee out of thy dwelling place, and root thee out of the land of the living.* Job 27. 21. *the east wind of God carrieth him away, and as a storm hurleth him out of his place.* Ye shall bestow life and being worse then upon God. *God* shall make morter of thee, O fool! who makes a god of borrowed I, great I and poor *Nothing-self*: Nay if there be a Pronoun in thee, O let it be this: *Oh if my separation from Christ and the blotting of my name out of the Book of Life, and my heaven might be a foot-stool to heighten the glory, and high glory of the Lord in the salvation of many.* 2. This Pronoun *self* and *mine* is a proud usurper against *God*. Was he not an Atheist or a churle, and his name *folly*, who said, 1 *Sam.* 25. 11. and breathed out so many *my's*? *Shall I take* my *bread and* my *waters, and* my *flesh which I killed for* my *shearers, and give it to men whom I know not whence they be?* And he was as mad a fool who thus speaks, *Isa.* 10. 13. *By the strength of* my *hand have I done it, and by* my *wisdom, for I am prudent: and I removed the bounds of the people*——14. *And* my *hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, so have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.* This is the fool-axe boasting against him that heweth with it. And another fool said: *Make an agreement with* me *by a present, and*

Such as refuse to give self for *God*, shall be plucked out of their place.

The unity of such as boast of the proud pronouns *my*, and *self*.

come

come out to me, Isa. 36. 16. And this *mad nothing* is above *God*, *chap.* 37. 10. *Let not thy God in whom thou trustest deceive thee.* The Tyrant of *Egypt*, *the great Dragon that lyeth in the midst of the river said*, My *river is* mine *own*, *and I have made it for* my self, *Ezek.* 29. 3. God made the Sea and all the Rivers. There be three Pronouns in the mouth of another proud *Monarch*, Dan. 4. 30. *And the King spake and said, Is not this great Babylon that I have built for the house of the Kingdom, by the might of* my *power and the honour of* my *Majesty?* So soon as there falls from the *great Lord of being* a chip or shadow of created-being, especially where being is rationall and under a Law, there follows and results (the Lord withdrawing) a proud supposed I, and a vain conceit of *self*, and a dream of God-head comes in with borrowed being; And therefore created sinlesse self is to be denyed. *Adam* denyed not himself, and thought in his sick imagination he should be *like God knowing good and evill*, Gen. 3. *Christ* the more excellent *Adam* pleased not that noble *self*, Rom. 15. 3. Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν. He denyed himself as man, as a gracious meer man, to be God or more then a man. And this self-deniall is in elect *Angels*, who blush and are sinlesly ashamed of self, and cover their faces with wings before shining Infinitnesse of Glory, and proclaim him thrice *Holy, holy, holy*, Isa. 6. 2, 3. And who knowes not we own grace as our own? my *prayers*, my *faith*, my *holinesse*, my *tears*, as if grace had a relish from self, not from *God*: but *Paul*, 1 Cor. 15. 10. *Not I, but the grace of God* (not my grace in me) *that was with me*, οὐκ ἐγὼ δὲ ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.

Created sinless *self*, is to be denyed.

4. But is there no paction between GOD and the creature? Surely we must say that the covenant between GOD and *Adam* is of another nature, yea and promises also, then these that are between man and man; for there is proper giving and taking betwixt the creature. 2. The proper covenants between man and man require that both parties be free and independent one of another, there may interveen a *jus*, a right and a debt upon the promissor to him to whom the promise is made. *Omne promissum ex ore fideli cadit in debitum.* Jurists say there is no proper binding Covenants between the father and the son, the lord and the servant; for the son and the servant are not lords of themselves nor *sui juris*.

The Covenant between God and man is of a far other nature, then the Covenant between man and man.

The

The father by no paction can remove the foundation of the debt of nature that the son oweth to the father: for impossible it is, but if such a man be son to such a man, but he owe to his father as to an instrument, *quod sit & vivat*, being and living, and the son cannot satisfie by paying the father for that summe, and the father cannot cancell the band, nor give him an acquittance. For lesse can any recompence the Lord for life and being. The fallen Angells and damned in hell and all wicked men are in the Lords Comp.-booke everlasting debters to him for being. But God who is more then a Father (to whom men are but painted fathers) may thus farre loose the bond, as he may command the son to sacrifice the father, as well as once he commanded the Father *Abraham* to offer up his Son to God. But God cannot resign his right that he hath over the creature to a creature, because he cannot leave off to be Creator, and so cannot lay aside or make over Creator-right, *jus Creatoris*, to any. 2. Say that a creature had a *jus* or right over the Creator, it is either an uncreated right or a created right, so to pursue God by Law, as to cause him do him justice; it cannot be an uncreated right; for that were near to blasphemie: For no created head can beare the Royall Crowne of the King of Ages. If it be a created right, this created right must be under the dominion of him who is universall Lord of all: then may the Lord make use of it at his pleasure; then may not the man make use of it at his pleasure: for an absolute dominion of one and the same thing cannot be in the hands of two absolute Lords, who may have contradictory desires concerning the same thing: such as the holy Lord and sinfull men often are. Let us correct the bold pleadings and the daring charges that our vaine hearts put upon the Lord: *Why dost thou strive against him* (saith *Elihu*, Job 33. 13.) *for hee gives not account of any of his matters*? Men dare say, when they are under the vengeance of ordinary sufferings, *The wayes of the Lord are not equall*, Ezek. 33. 10. *If our transgressions and our sinnes be upon us, and wee pine away in them, how shall we then live*? But upon whom should sinnes and transgressions, and the punishment thereof be, if not upon the carcases of the Authors? Will ye raise letters to summon him Where is the Judge? Where is the Tribunall? But he promised so and so; but this is not the Question of strict justice:

God cannot quit or part with Creator right & universall dominion over all things that may be given, and therefore nothing can be given to him

We are not to strive with the gracious Lord.

that saith something against the veracity and faithfulnesse of God, but nothing against the justice. But neither doth a promise as a promise raise a plea of unjustice against the holy and glorious *Lord*, suppose he should not fulfill his promise. For 1. A paction by promise creates no equality of justice between thing and thing, between wage and worke: otherwise he that is called to the Vineyard, and labours from the third houre, hath a just plea: for he should have more wages then a penny, which he gets who labours but one hour: But the Lord makes not the equality or proportion between much labouring for many hours, and the quantity and degree of the wage his rule. But the Lord pleads the free Covenant for his standing rule. *Matth.* 20. 13. *Friend, I doe thee no wrong: didst thou not agree with me for a penny?* And *verse* 15 *Is it not lawfull for me to doe what I will with mine owne?* Hence read our sickly querculus nature. 1. Naturally we argue from much working, and would conclude God, much running, long sweating, and pains in keeping the Covenant of Workes should binde God, except he be unjust, to give me as many ounces and pound weights of Glory everlasting, as I have fasted moments, and told over prayers upon beads, and uttered sighs: *Wherefore have we fasted and thou seest not?* We work and keep the Covenant of Works, but God payes us not our wage. Though it be a doubt to me, if the Covenant of Workes had stooden, and *Adam* and all his had fulfilled it perfectly; if the Lord should weigh in an even ballance, by ounce weights, our poore labour, and great reward of Glory, for had he entered such a Marker, the losse had been ours; we could not have obtained life eternall that way, for our stock of time-working should have dryed up. The vertue of justice stands in the equality of that which is given and received. Now there is a two-fold equality, one *rei ad rem* betweene thing and thing, an Arithmetick justice, so many ounces of naturall actings, and the same number of ounces of grace and glory: This commutative justice is not in God, as the soundest and learned'st School-men teach. There is another justice of proportion *duarum rerum ad duas alias res*, of two things proportionally answering to two things, distributive justice is this, and it keepes a Geometricall proportion. *Augustine* with the Scripture saith, *God is become our debter*

The Covenant, but not the proportion betwixt works and wage is the Lords rule in rewarding our labor, nor should we be gainers, if the Lord should so deal with us.

There is a commutative and a distributive justice, between God and us, the former hath no place in the absolute Lord.

not

not by receiving any thing from us, but by promiſing what hee pleaſeth.

Auſtin. ſerm. 16. de verb. Apoſtol. debitor nobis factus eſt Deus non aliquid accipiendo, ſed quod ei placuit promittendo.

2. It followes from the Parable, that Gods bargaining with us depends not upon the equality between thing and thing, the work and the wage; But upon his own free pleaſure of diſpoſing of his own: And it is the froathineſſe of our nature to judge the penny of Glory, that we get by labouring to be our own, whereas after the promiſe, and after we have fulfilled the condition, it is not ours, but Gods, and he calls it his own, and it is to be diſpoſed on by the Lords free-grace. Friend, may not I do with mine own, what I pleaſe? *Matth.* 20. 15. 2. No promiſe as a promiſe can give us a proper right, by way of ſtrict Juſtice, to plead with God. 1. A promiſe of grace is a free promiſe, and no man can ſay, becauſe God promiſes the new heart to moſt undeſerving men, that are of a ſtony heart, and do profane his holy name, amongſt the Gentiles, that therefore it is juſt by condignitie of the thing, that a new heart ſhould be given to them, that are *fooliſh, diſobedient, and ſerving diverſe luſts.* The farreſt that hard-faced Jeſuits go in this, is to tell us of the poore penny of the merit of congruity, for the right weight of the ſumme and thouſands of ſaving grace which Papiſts have refuſed as aſhamed thereof.

Glory is not our own after we have wrought for it.

A promiſe as a promiſe can give us no right of ſtrict juſtice to any reward.

3. If a promiſe as a promiſe ſhould make an equalitie betweene one thing and another, and ſo lay a band of ſtrict commutative juſtice upon God, then ſhould every promiſe do the like, *quod convenit κατ' ἀξίαν convenit καὶ κατ' ἀξίαν*, but that cannot be ſaid: For then if God ſhould promiſe glory of ten thouſand millions of degrees above the glory that Angells and men now enjoy, for ſpeaking one good word, that ſhould be a free Promiſe, but that promiſe ſhould not make an equality between ſo huge and rich a reward of glory, and ſo hungry and poore a work as the ſpeaking of a good word, ſo as God ſhould faile in Juſtice, if he ſhould deny a reward ſo great, for ſo ſmall a work: For the denying thereof ſhould be againſt the veracity and faithfulneſſe of God, if he ſhould not fulfill his promiſe, but he ſhould not fail againſt ſtrict Juſtice either in not rewarding the work with a condigne reward, or in not giving to the man that ſpake the good word his own. For there is no juſt equality between work and wage here. Nor can ever ſo feckleſe

a work, or all the works of men and angells, make the glory of life everlasting our own. For glory remains ever the proper gift of God, and under his dominion.

A promise being posterior to thing promised, cannot alter the worth or value of thing.

4 A promise is, by order of time or nature, latter and posterior to the good thing promised, as words of truth are latter to things, and things have the same valour and worth, before and after the promise, yea if one promise to give for a plot of ground, a summe of money of value, five hundred times above the worth of that plot of ground, that promise cannot make the unequall and unjust price to be a *just* and equall price. Even so the promise of God to give eternall life to the obedience of *Adam* can make no equality of strict Justice between the reward and the wage; For the reward promised for the wages is equall and *just* before the promise, and *ex natura rei*; and so must lay bands on the Lord, so as he cannot do contrary unto it, which is against all reason.

None gave first to the Lord, men or Angels.

And *who gave first to the Lord, and it shall be recompenced to him*, and he that gave first to him, man or Angell, must give his owne (or then it is no giving) which he received not from God, either created being, or gift, or worke, (for any uncreated gift none can give to him) as is said. 2. What is given is amongst the *all things* that *are of him*, as the efficient, and *to him*, as the last end, and *through him*, as the conserver of all, and so can be no gift to him, *Rom.* 11. 36.

God was no debtor to Justice to give being to the World.

And what God of free goodnesse, decrees to doe, that he may decree not to doe; and things falling under his decree, are not necessary, he cannot decree that man should be a reasonable creature, for it involves a contradiction to be a man, and not to be a reasonable creature. But no shadow of contradiction there is for the Lord to forbid to eat: and to forbid to eat under a punishment: And the not created World (it being from eternity nothing and a *non ens*) could not have any *jus* or right to plead that God would stand to what he decreed, and give being and create a world, for if the Lord should not give being to it, and create what he had decreed from eternity to create, he should faile against his owne unchangeable Nature, but should doe no unjustice to an uncreated World, except we say God should be unjust, if he had not created the World: For being of Justice is due to the World, and God refuses

fuses to pay the debt of being to the uncreated World, which is non-sense. And upon the same ground, if he should annihilat the World or take away life from living things, he should be unjust; It is safer therefore to say that God oweth the creature nothing, but we are his debtors, for service and praises, *while we have any being.*

Non-entis nulla sunt accidentia.

4. Use. If God of his free will, so placed *Adam* to reward his obedience: We think hard to serve God for wages, and to be placed in a condition of obedience. *Evah*, and we with her, sucking the same milk, thirst after such lawlesse Independency to be from (*Gen.* 3. 5, 6.) under God; Whereas *Adam* and *Angel*-courtiers that have wings to obey, and the Noble and High Heire *who learned obedience through the things hee suffered* were in this condition, and Christ a King in the shape of a Servant *was obedient to death, to the death of the Crosse*, *Phil.* 2. Hence, too weary of submitting to God, speakes much unnaturall pride, yea will not be under God. 2. There is little of Christ in such, for it was life to Christ and meat and drink, *Psal.* 40. 8. *Heb.* 10. 8. *John* 4. 34. *Act.* 10. 38. to obey; and it is the Angells life, *Isa.* 6. 2, 3. *Psal.* 103. 20. *Revel.* 4. 8. and they are neer him, who both at once serve and Raigne, *Revel.* 22. 3, 5. much delight to obey, speak much of God in the heart. Tire not out your Master; examine more, untowardnesse to pray, to confer, to give, *&c.* if it be not a cause of deadnes, and be not a way of back-sliding.

We should not take ill to obey & serve God, who hath so noble servants.

The beasts and lifeless creatures shal depon in judgement against us who break Covenant with God.

5. Use. If creatures keep their Covenant-naturall with God, shall not the oxe, the cran, *Isa.* 1. 3. *Jer.* 8. 7. the asse, 2 *Pet.* 2. 16. who never had a design of rebellion, depone against us in Judgement? Ah! what an unnaturall policie, the first evill wit of him that sinned from the beginning, *John* 8. 44. and whom we follow at the heels, it is to please our own wit, in Covenant breaking. Such as are sick of love for their own wylie time-serving custome; if all naturall men in their death-bed damne not this folly, ask them and they shall speak.

Our soft nature is too soone broke with poore reward, and too little moved with great things.

6. Use. If God Covenant with us for hire, when his absolutenesse may beare him to command, how sinfully soft are our spirits, and weak is reason, that is broken with a straw, when an apple conquers *Evahs* eye and heart? Talents of Silver, and a wedge of Gold

Gold *Achan*, and *Gehazi*; A drink of water, if not at hand, in time of thirst, make the people murmure against God; the more sanctified, defecat and spirituall reason be, the farther it is above that which crusheth *Balaam* and *Judas*; The first Heavens motion, the *primum mobile*, which draws all the rest, must be the most excellent, and the moving power must be most spirituall; its neither heavinesse which is in stones or clay, nor lightnesse in the aire and fire, but a more heavenly force, which throwes about that body, so the motions of sanctified reason which is swayed and driven by no Argument, but from eternity, communion with God, a Kingdome above time, must be most spirituall. The Dogge is moved with a bone, the Oxe with hay.

Justification by works is our own element, Christ and his righte ousnesse strangers to us.

7. If no law and poor obedience of ours can buy a communion with God, let us examine the peace that flowes from obedience; Its purer and more solid peace, that flowes from Justification, and more immediatly removes the warre between God and us, *Rom.* 5.1. and comes by a purer and nearer emanation from God, and from the ransome of Redemption that is in Christ, then that which flows from created acts of inherent holinesse. (2) Our first *Adams* element is Justification by works, in which we love to live and die. The Law is an home-borne idol in us: Our apprehensions of our owne actings are lively and vigorous; the 3000. *Acts* 2.37. *Saul*, *Acts* 9.6. and the Jayler, *Acts* 16.30. *Aske what we shall doe? πῶς.* But it is not the law-word of working, *Rom.* 4.2,4,5,6. *Rom.* 3.20, 28. Its much to be dead to the Law, and to Law-righteousnesse: *Galat.* 2.19, 20. *I live not, but Christ lives in me.* Christ (2.) is a stranger to us, and comes from without, gifted righteousnesse comes from Heaven. Grace onely makes us willing debtors to grace. The pride of selfe, will neither begge nor borrow from, nor be debtor to a crucified Saviour, when it despiseth him untill the roofe of the house fall. 3. Seldome doe these two concurre, deadnes to works of grace, and lively activity in the doing of them. *Paul* attained to both (but every man is not *Paul*) 1 *Cor.* 15.9, 10. *I laboured more abundantly then they all.* But fearing and trembling at that (*I*) ἐγω, he strikes saile to Christ, *yet not I, but the grace of God in me.* This pride *Paul* notes in the Jewes, *they stooped not*, nor bowed (as inferiours to their Master, King, or Lord,

Seldome deadnesse to works, and lively activity in works is one.

Lord, or Father and Husband, so the word) *to the righteousnesse of God.* When (*I*) (*selfe*) or nature meets with working, yea with grace often, there followes some loftinesse, except it bee humbled and mortified, (*I*) which can weep and say, *Lord what am I?* Rom. 10. 3. τῇ δικαιοσύνῃ τοῦ Θεοῦ ὑχ ὑπετάγησαν

CHAP. VIII.

What place Death hath in the Covenant. 2. *What such as* Caine *and* Judas *are to do in their desperate state.* 3. *And why the* LORD *is no where called the* GOD *of* Adam.

Q. WHat room hath death in the Covenant?

A. Death hath room in the broken Covenant of Works, as the Pursevant and Sergeant of revenging Justice. Hence Deaths reigne, [*I must die whether I will or not*] Unwillingnesse to die and *bondage through feare of death* is the Law-sting in death, from which Christ hath delivered us, *Heb.* 2. 15. Originall sin and death came and entred the world by the Covenant of Workes. The Covenant of Grace made not death, but found it in the world, Christ made of an old enemy death a new servant: its now the Kings Ferry boat to carry the children over the water. Its a sutable condition to a spirituall state to die being sent for, not legally summon'd, and to die, because I desire to be dissolved, *Phil.* 1. 23. not because I must. And better it is to summon our selves then to be summoned. Though we love Heaven too much as a place of pleasure, rather then a place of holinesse, yet most men would wish a better causey to it then to sleep through the cold grave, or a dark hole in the earth.

The room of death in the two Covenants

The change that Christ hath made in death.

Q. *What room hath life in the Covenant?* *Ans.* The Administration of the Law-Covenant is first habituall holinesse of Works, and then a Crown. The Administration of grace is first faith and a title to Christ our life and *hope of glory*, and then habituall holinesse, begun here and perfected hereafter. The Gospel-life is both a reward and a duty of praising and loving eternally in place of all the ten Commands, yea of Law and Gospel. The Law-life (for

(for ought that is revealed) is a reward to be purchased by our legall obedience.

Quest. *If* Adam *in the intervall betwixt his fall and the publishing of the blessed Seed, was not to despaire, but to rely upon God as mighty to save; What should such as* Judas *or* Cain *do?*

What *Judas* and *Cain* in their despairing mood, are to do.

Ans. The conscience of *Cain* and of despairers, being no authentick Bible nor Judge, which can carry the controversie betweene them and God, so long as they are in the way, or are viators, the Gospel treaty betwixt them and Christ yet standing and not broken off upon the part of Christ, they are to cherish and hold up the Treaty, and (as it were) to force speech out of Christ, and to pursue the news of an offered salvation. 2. There is no Spirit of God that suggests to them despaire, and bids them write themselves in the black roll of Reprobates, for though they beleeve hell, as the Devills haply beleeve there is a God, yet they blow the coals of that hellish furnace, and kindle a fire before night. 3. They being under the Law of Nature, are to rely on infinite mercy able to save. Their witty darkness of unbeleef saith they beleeve, but they hate mercy in the generall toward others, as to themselves. 2. For a doubting Child of God, because the light of evidence (which to them, in that case is dimme) comes nearer to the naturall light of reason, then to spirituall light, therefore faith must be set on work to act as faith, and faith acts most strongly when reason is weakest. Natural causes work more strongly under opposition, the fire burnes most vehemently in winter frost, and the internall heat of the body is most mighty for concoction, when the coldness of the aire is most piereing without, faith sees God most piercingly at midnight in *Job*, when rottenness and deadness speakes the contrarie, *Job* 19. *I know surely* (so the word, *Exod.* 8. 1. *Psal.* 31. 8.) *that my Redeemer lives. Isa.* 50. 10. *He that walkes in darkness, and hath no light* (of evidence) *let him trust on the Name of the Lord, and let him stay himselfe upon his God, Rom.* 4. 19, 20. (2.) There is a peece of unseene wilfulness in unbeleefe, and two refusalls in it, as wee see in *Thomas*, *John* 20. 25. as there is a masse of sanctified will required in sincere faith, *Rom.* 10. 9, 10. *Mark* 9. 24. and so resistance must be made to that blind impulsion of will in unbeleefe, by which we please our selves in doubling or doubting.

What weak doubters are to do.

When faith acts most strongly:

Wilfulness in unbeleef.

(3) Should

(3.) Should the commanding of killing the Son, *Gen.* 22. 2. ſeem to contradict the whole Goſpel of the promiſed Seed, *Gen.* 15. 4. yet knowing both to come from God, *Abraham* did well to leave the ſuppoſed contradiction to be ſolved by God, and believe both as we are to believe food, in no food, and in famine.

We are to obey, and leave ſuppoſed contradictions to God in time of darkneſſe.

Queſt. *Where was there a word that God was* Adams *God?*

Anſ. Not directly. For 1. that Covenant was like Letters of the King raiſed to ſuch a day, and the date being expired, the Letters ceaſe to be in force. 2. *Adam* was to winne and purchaſe (as it were) God to be his God, by conſummate obedience. God never ſaid that he would be *Adams* God by giving him influences to obey, and to obey to the end, all influences granted to *Adam*, to will and to do, were granted to him. 1. By God *Creator*, not by the grace of a Redeemer, as in the Covenant of Grace, to walk, *Ezek.* 36. 27. to love, *Deut.* 30. 6. to perſevee, *Jer.* 32. 39, 40. 2. Theſe influences were free gifts, but not promiſed. 3. They ſeeme to be *ordinis naturalis*, naturall, though they did bow and previouſly incline the will, but not ſo in the New Teſtament, for the whole Covenant is called by the promiſe of the giving of a new heart, *Heb.* 8. 10. *Iſa.* 54. 9, 13. *Jer.* 31. 31, 32, 33. *Ezek.* 11. 19, 20. *Hoſ.* 2. 18, 19. And therefore better it is that God be Lord of my heart, and it be his, then that I be Lord of it, and my heart be mine owne heart, the leſſe of our heart be upon our heart, the more upon God, the better. Ah! we cannot skill to guide a heart. 3. The threatning of death to *Adam*, if he ſhould ſinne, *Gen.* 2. 17. may infer a Covenant of life, and that God ſhould be *Adams* God, if he ſhould obey.

Why it is not ſaid, that God was the God of *Adam.*

Better our hearts be the Lords then our own.

CHAP. IX.

What life is promiſed in the Covenant of Works. 2. *Whether all we, eſpecially the Reprobate, by the fall, loſt all right to the creatures.* 3. *How the Lord is our God.*

Q. WHat is meaned by life promiſed in the Covenant of Works? *Anſ.* 1. Not a life in Chriſt and the fruit of the merit of blood, as our life is in the New Covenant, *John* 10. 11.

What a life was promiſed to *Adam.*

John 3.16. For *Adam* was not Mediator of reconciliation here, he was a sort of publick Law-head in who n he was to stand or fall, if any please to call him so a Mediator κατ' ἐξ but it is a Law-life, happily a communion in glory. 2. But the life he lived, and the creatures for his service seemes not to belong to this life, for the creatures were given to *Adam*, he not working for them. Yet I should not suppose, if any say that earthly blessings were given to *Adam*, as a reward of an actuall obedience, as they are given to such as keep the Law, *Deut.* 28. But sure our gain in Christ of such a life, bought by so noble a Ransome as the Blood of God-man, is not little. Its rawnesse and greennesse of wit, to value it so low as we do. Children see not what a hiring and taking Apple Heaven is.

Of out right to the creatures.

Quest. *whether or no did* Adam, *and all the Reprobates in his loyns, by sin, lose right to the creatures.*

Ans. There is a three-fold right.

1. *Naturall.*
2. *Providentiall.*
3. *Spirituall.*

A three-fold right, naturall, providentiall, spirituall.

A naturall right may be conceived two wayes. 1. *Absolutely*, so craature, and man not created, can have no *jus* or claime to being or life, the *Creators* free gift is our best Charter to life and being. 2. This right may conceived, *conditionally*, as if God create the Sun, a power to give light is congruous, and *debita naturæ Solis*, suteable to the nature of the Sun, nor can the creature plead for this, as debt: but if the Lord give being, to enjoy this being cannot be sin, because there is no Law and Command to nothing to receive or not to receive being and life from the Creator: *And where there is no Law, their is no transgression.* And therefore to have being and life, cannot be in it self a sin.

There is no Law to have being and living, and so no sin in having it.

What a providentiall right is.

2. Providentiall right is but a continuating of life and being until the same power that gave it, shall remove it, by way of punishment; For *God* as *Creator*, of his Soveraignty, gives being and life, and the comfortable use of the creatures; but as a Judge ordinarily for sin he removes it, though he, I deny not, out of his Soveraignty, may, and possibly doth, annihilate the meat that the

Angels

Angels in assumed bodies, and which the Man Christ, after the Resurrection, did eat.

3. The spirituall right is that new supernaturall Title, which the Elect beleevers have, in order to supernaturall end, and all these being made theirs, to promove their salvation, 1 *Cor.* 3. 21. *All things are yours*, *Revel.* 21. 7. *He that overcometh shall inherit all things*, by Covenant-right, for he addes, *And I will be his God, and he shall be my Son*, *Psal.* 37. 10. A drink of cold water, by this Charter, is better then a Kings Crown, and hath refreshed some more then all the choise wine the earth yeelds. The love of the Giver *is better then wine*, *Cant.* 1. 2. and here the Charter is, by many thousands, more precious then the Land. For nature common to all is over-gilded with free-Grace. And the naturall life and being, and the materiall heavens we shall injoy, are blessed in another manner to the glorified, then these they now injoy, 1 *Cor.* 15. 40, 41, 42, 43, &c. 2 *Pet.* 3. 13. *Revel.* 21. 1. *Isa.* 65. 17. and they shall be above the Heavens that are, when the mysticall body shall be perfected, yea, and the dust into which the bodies of the Saints are resolved, keeps a spirituall Covenant relation to God in Christ: As *Exod.* 3. 6. *Matth.* 22. 32. *John* 6. 39. *Rom.* 8. 21, 22, 23. for no joynt or part of the body, but it must share of Covenant-glory. We look little to any thing but to have and injoy the dead lump and body of Gold, dead lands without Christ. See *Hos.* 2. 18. 22. *Ezek.* 34. 25, 27. *Ezek.* 36. 29. *Lev.* 26. 6. *Psal.* 37. 9, 11, 29. 1 *Tim.* 4. 8. *Heb.* 13. 5, 6. *Matth.* 6. 25, 26. *Psal.* 34 10. O faire inheritance. 4. As to the second (which is the main controversie) to injoy life and being, is the substance of the act, no sinne. Men contraveen a Law to be so and so born, to wit, in sinne, for its forbidden by a Law: But to be borne and live, is no sinne, but by order of nature, before Originall sinne. Nor is it forbidden more to man to be borne and live, then its forbidden to beasts, nor to eat, sleep, wake, then to them: So neither is it commanded by a Law to die, but it is command and commended to die well, to fall a sleep in Christ, 1 *Thes.* 4. 14, 16. to be faithfull to the death, *Acts* 7. 60. *Revel.* 2. 10. *Revel.* 14. 13. (2.) The Elect who are *borne heirs of wrath, as others*, *Eph.* 2. 3. And all the Reprobate should kill themselves, or be killed, from the birth, if to live and eat were sin,

What a spirituall right is, & how excellent.

To live & to enjoy the creatures is not in it self sin.

in it selfe. But only the Lord of life and death, and his Minister, the *Magistrate* hath power to take away life and being, no man can be his own burrio. But if it were sin in it self to live, they ought to expire and restore an usurped life, which they possesse, *mala fide*, to the owner the Lord, as a theefe is obliged to restore stollen goods. (3.) The dominion of Reprobates over the creatures, is a part of the good Image of God, *Gen.* 1.26, 27. and they breath, live, ride, sail, and are no more then the Elect to lay these aside, then they are to lay aside the natural knowledge of God, by which they are to glorifie God as God, *Rom.* 1.19, 20, 21. *Rom.*2.14, 15. *Act.*14.16, 17. Now the Rerobates have not utterly lost the Image of God, as to know there is a God, to honour their parents, to hurt no man.

Their temptation, who think they should not eat, or pray.

4. This opinion looks the rather like a fancy, that it is a temptation in weak ones, under a sad desertion, Satan riding upon their Melancholie (a complexion not sanctified, usefull to Satan, and if sanctified, a seat of mortification and humble walking) for they judge it sin to eat, and drink, and sleep, they having no right thereunto, but so they have no right to live, and are obliged to kill themselves, and upon the same ground, it was sinne to *Adam* to speak, to answer God, to breath, to hear the newes of the blessed seed, which all are acts of life, and so acts of sinne, and upon the same ground, that they cannot performe these without sinne, they should not pray, for in praying, they cannot but *take the Name of God in vaine.* For we are not to abstaine from a duty, because of the sinfulnesse, which adheres to the duty, by reason of our corruption, for in Christ the sinfulnesse is pardoned, and the duty accepted.

If the non-converted, have no right to any thing, then we may spoile & deprive them of life and all they have.

5. It necessarily must follow, if it be sin to eat, because the non-converted have no right spirituall in Christ, to bread, the converted may spoile by their grounds, all the non-converted, of their goods, houses, gold, gardens, vineyards, lands, and upon the same ground, for the crime of non-regeneration, they must also deprive them of their lives, and kill them; For they have a like right, that is, no right (these men being Judges) to either life or goods. And so, *Thou shalt love thy Neighbour as thy selfe*, must be meant of the converted neighbour: but with fire and sword all other neighbours may be killed and spoiled, and so there should be

be no ſtealing, no oppreſſing, no cruſhing of the Widow, the ſtranger, the fatherleſſe, the weaker; not grind the faces of the poore, though their *Redeemer be ſtrong*, contrary to the Scripture, *Prov.* 23. 11. *Jer.*50.33 34. *Pſal.*94.5,6,7,8. *Pſal.*14 4. *Exod.*22. 26,27. *Iſa.*3. 12, 13, 14, 15. *Mic.* 2. 3. and ſo it were lawfull to take Crowner, Kingdomes, Inheritances, Lands, Dignity, and Honour, from all the unregenerate Princes, Powers, and Rulers on earth, to cut off with the ſword all the heathen Nations who as yet know not Chriſt, and it were lawfull for the regenerate ſons and brethren to kill and ſpoile Father, Mother, Brethren, Siſters, Kings, Potentates, Countrey-men, Strangers, Orphans, exiled Captives, Priſoners, ſick, weak, impriſoned, all infants that are by nature the heirs of wrath, upon this ground, *the converted ones judge all non-converts to be void of all due right to life, or goods*, and ſo in theſe men, the ſocieties, Churches of Chriſt muſt ceaſe.

Object. They who enjoy that of which they deſerve to be deprived, have no due right to that of which they deſerve to be deprived; but are uſurpers, and ſo ſin. But all the non-regenerated are ſuch, or, *they who uſe that to which they have no right*, do ſinne in the act of uſing it.

Anſw. 1. *They who injoy that of which they deſerve to be deprived*, they ſinne, and have *no due right to uſe it*; Is not univerſally true. They who injoy that which they may and ought by their own private power, reſtore, ſuch as ill conquiſhed goods. They ſinne in uſing that, true, *Prov.* 3. 27. *Exod.* 22. 26, 27. *Luke* 19. 8. Its a ſinne to withhold the rayment though laid in pawn, which ſhould cover the poore mans skin in the night, and they have no right to injoy that.

How true it is, that *theſe who injoy that, of which they deſerve to be deprived, they have no right to that; and ſin in uſing it.*

But they who injoy that, what ever it be, *of which by ſin, they deſerve to be deprived, they have no due right to that*, it is denyed. For if it be life, being, eating, ſleeping, and ſuch things, as onely can be taken away, by a judicial power, and by God the Lord of life and death, and cannot be taken away by themſelves, (for it is lawfull for no man to puniſh himſelfe and take away his own life) nor by any other, except for capitall crimes, they have due providentiall right to keep and injoy all ſuch things untill the ſame power that gave them remove them, nor do they ſin in uſing them.

Living in the Devils and damned and Reprobate is no usurping of life

them. And it is most dangerous to say, that Devils and the damned in Hell who dishonour the Majesty of God by their living and being, and so by sin, deserve to be annihilated and deprived of their being, do sin, in that they live and are not annihilated, and that all the Elect before their conversion, sinne in that they injoy being and life. A Judge sentenceth a man to die for killing his Father within 24. houres, but by invincible providence he is rescued out of the hand of the Magistrate, and lives divers years after, the sentenced man sinnes not before God nor against the Law of the Land, in that he lives, nor can he be called an usurper and unjust, *malæ fidei*, possessour of his life: For the sentence was not that he should take away his life with his own hand, but that it should be taken away by the judiciall hand and executioner of the Magistrate. Nor is this *Providentiall right*, a right of meer permission, but of positive donation and free-gift, for then we might by the same reason, say that Reprobate men have a right of meer permission to keep and injoy the knowledge of these, *that God is: Superiours, Parents are to be honoured: the whole is more then the part*; Yea they have the same naturall and providentiall right by nature that other sinners have to the one as to the other. 2. *These who injoy that, of which they deserve to be deprived, they sinne in the act of using, as touching* the substance of the act of living, being, eating, drinking: That is most false. *These who injoy that, of which they deserve to be deprived*, they, *in modo*, in the way, manner, and end of *living, eating, &c.* doe sinne: It is true: and such have not spirituall and supernatural right in Christ (which they ought to have, if they be in the Visible Church and hearers of the Gospel) to life, being and the creatures, and they sinne in not believing, *Rom.* 14. not eating for the glory of God, 1 *Cor.* 10 31. Naturall men care not if they have and injoy things so they have them: They have being, so have earth, stones, &c. they live, so doe Trees and Herbs, they have health, so have beasts and birds, they swallow up many years, so do Ravens, and Harts and other beasts, a long lump, many thousand yards and miles of life are sought, *diu sunt, non diu vivunt.* But who lives for God, who sleeps, who wakes, who eats for God and his Glory? and they who make themselves their last end, Idolatrous yput selfe in the room of God, who only

Simile.

The Reprobate & non-converted, in the Visible Church, want all spirituall right by faith in Christ to life and the creatures, and they sin in the manner of living, eating, &c.

How woful to have a lump of life & time & no right to life.

is

is the last end of all, *Rom.* 11. 36. *Revel.* 4. 11. *Prov.* 16. 4. and as good make *selfe* the first Author of Heaven and Earth and Creator as the last end: Ye who eat and drink, who payes your reckoning? Christ? Or are you usurpers? Have you any Charter? Or do ye robbe the Lord?

Quest. *What way is God ours?*

Answ. By Covenant, *Ezek.* 34. 24. *Genes.* 17. 7. *Jerem.* 32. 38. *Zech.* 13. 9. But he is not ours as if we had some gifted right and dominion over him, as we have over the creatures. 2. Nor is he ours as we are his, the clay hath no soveraignty over the Potter. Nor 3. is God simply as God ours, but God as it were comming downe in Christ to us Covenant-wayes as God incarnate, to make out his goodnesse, grace, mercy to and for us. 4. Its true God incarnate, Christ, is principally Gods, 1 *Cor.* 3. 21. not ours. He is all for God, he is *Immanuel*, our *Immanuel* in order to save us, and so is more ours then the God of *Angels*.

How God is ours.

2. God is the fluier of the Saints desire, more to them then all Heaven in the length and breadth thereof, and all the inhabitants thereof, *Psal.* 73. 25. *Isa.* 63. 16. more then all the Angells and Saints, 1 *Thes.* 4. 16. (2.) There is no hell to Christ but a farre off God, *Psal.* 22. 1. *Matth.* 27. 45. no Heaven *but the glory he had with the Father*, *John* 17. 5. (3.) There is nothing more like a spirituall disposition then when the Spouse, *Cant.* 3. hath soul-love to Christ: *I sought him whom my soule loved.* (2.) She hath an ardent desire after him, *I sought him but I found him not.* 3. There could not be such diligent search after she found him, if there had not been strong faith. 4. And her conference with the Watchmen, *Saw ye him whom my soule loveth?* saith, She enjoyed Ordinances and meanes, yet there may be (which is to be observed) a furniture of Grace and a want of Christ, *I went a little further, I found him whom my soule loveth*, *Cant.* 5. There is 1. a waking heart. 2. A discerning of the Beloved, and a telling over again of his words, *Open to me, my sister, &c.* 3. A stirring of Christs hand upon the key-hole of the heart. 4. A moving of the bowels for him. 5. A seeking of him and a praying, but no finding nor answer. 6. A love-sickenesse for him, and yet a missing of himself, *I sought him but I found him not*: So compare *Cant.* 1. 1, 4. with *Cant.*

God to the Saints and to the Man Christ a heaven.

There may be a train of Graces, & yet unquietnesse for the want of Christ.

Cant. 2,3,4. with *v.* 6, 8. and other places, it will be cleare a Godhead can onely quiet the ſpirit, and that its a queſtion whether we know the field where the Pearle is, and the Rubies, Saphirs, precious ſtones that are hid here, which do in worth exceed the capacity of Angels and Saints.

A ſpiritual ſoul acts in God.

Therefore ſhould his glory be the laſt end and ſtirrer of us in all our actings, and grace the only efficient in all, and ſo much of God (if he be ours by Covenant) as our wayes, intentions may ſmell of him. But there is much of the creature, of ſelf, of gain, of empty glory, in our ſpirituall actings. God weighs not down the creature nor Heaven and Union with Chriſt: as *Exod.* 32. 32. *Rom.* 9. 3. (2.) Its a ſpirituall ſoule that miſſeth God, rather then the train of all the graces of faith, love, hope, deſire of and joying in him. And know he is away, though Heaven were in the heart, and can diſcern where the Ordinances are empty. 3. It engages all we are, hands, knees, body, *Exod.* 20. 5. *Pſal.* 44. 20. 1 *Cor.* 6. 19. ſelſe to be for God, and to live wholly in him, not in our ſelves. 4. We are not to believe in beleeving, nor to be ſick of love with the love of Chriſt, nor to make a god of faith or love. Its a ſpiritual condition.

And miſſes God rather then any created ſaving grace

CHAP. X.

Corvin. *cont.* Molin *c.* 8. *Sect.* 7 *Primo fœdere per inobedientiã primi hominis ruptoceſſabat etiam obligatio ad eam obedientiam lege præſcriptam. Ibid. c.* 9. *Sect.* 5. *Remonſtr. in Scrip Synod. Dored. 4. pag.* 145.

Q. WHat are the falſe grounds of the Lords making the Covenant of Grace?

Anſ. There are two baſtard grounds deviſed by *Arminians.* 1. Becauſe the Covenant of Works cannot oblige both to active and paſſive obedience, but to one of them onely (ſay they) and the Covenant of Works was ſo rigid, that God could not follow it out, and caſt infants in hell for a ſin which is theirs, only by imputation, and was pardoned to the firſt man that committed it. Therefore he was neceſſitated to make a Covenant of Grace with all mankind, none excepted. But the Covenant of Workes is broken, and can now be a way of Juſtification and Salvation to none, but yet it obliges all. And ſinne cannot make us lawleſſe, for the ſpirituall Law is of aneternall obligation. 2. They that never heard of Chriſt, peiſh by the Law, and not by the Covenant of Grace of which

which they never heard, and the Gospel is written in the heart of none. 3. The first Covenant was holy and spirituall, and God should unjustly threaten death upon infants, if they be not guilty of eternall condemnation, as *Arminius*, *disp. pub. 7. th. 16. 3.* and the Scripture saith, infants are guilty of this sinne, *Eph. 2. 3. Rom. 5. Psal. 51. 5. Job 14. 4.* As also Christ must not have died for the sins of Infants, if there be no sinne in them, they need not the ransome of Christs Blood. The other bastard ground is, the naturall antecedent desire and love of God to have all saved, moved him (say they) to make this Covenant of Grace with all. But this makes away free-grace, and changes God as the blind *Talmud*, which saith God hath a secret place in which he afflicts himself, because he burnt the Temple, and delivered the *Jews* to captivity. As also, the Lord remembring the captivity of the *Jews*, and their desolation, he powres out two tears every day in the Sea or Ocean; and for grief, smites his breasts with both his hands. And the *Alcoran* saith, that God and the Angels wish well to *Mahomet*, but cannot free him from death. So made the Heathen their *Jupiter* to deplore the destinies which he could not amend. And what is this, but to say, God hath passionate desires to have all, Elect and Reprobate, Men and Angels, to obey and be eternally saved, but he cannot help the matter; and therefore must upon the same account, be sorrowfull and mourn that he cannot get all saved, which destroyes the power of grace, and restrains the out-goings of free-love.

The Law & the first Covenant is holy, and obligeth all to active obedience alwayes.

There is sin in Infants.

The naturall antecedent love of GOD, which is fancied to be the ground of the Covenant of Grace, is as what the Jews in the *Talmud*, & the *Alcoran* say of God.

Doctrin. fidei Judaic. ord. 5. tract. 8. ib. ord. 1. disp. 7. Alcar. c. 43.

CHAP. XI.

The three-fold Covenant considered. 2. The Law pressed upon Israel was not a Covenant of Works, but a darker dispensation of Grace. 3. The three-fold Covenant of Arminians refuted. 4. Divers considerations of the Law and the Gospel.

THere be who hold that there be three Covenants. 1. A *Covenant of Nature*, whereby God as Creator required per-

1. The Covenant of Nature.

perfect obedience from *Adam* in Paradise, with promise of life, and threatning of death.

2. Of Grace. 2. The *Covenant of Grace*, whereby he promises life and forgiveneſſe in Christs Blood to beleevers.

3. The subservient Covenant & the differences between it and the Covenant of nature, which held not. 3. A *subservient Covenant*, made 1. With *Israel*, not with *Adam*, and all mankinde. 2. For a time with *Israel*, not for ever, as the naturall Covenant. 3. In Mount *Sinai*, not in *Paradice*. 4. To terrifie and keep in bondage (the other from an inward principle required, obedience.) 5. To restrain *Israel* from outward sins, to prove the people, *that the fear of God might be before their eyes, that they should not sinne.* So they expound *Exod.* 20.20. the other Covenant was to restraine from all sinne. Yea, and so was that on Mount *Sinai*, *to do all that are written in the Booke of the Law*, *Deut.* 27 26. *Deut.* 28. 1, 2, 3, 4. *&c.* to that same end, to *love God with all the heart, and with all the soule*, *Deut.* 10. 12. *Deut.* 5. 1, 2, 3. *Deut.* 6. 1, 2, 3. *Deut.* 5 29. *Deut.* 6. 5. *With all the heart, with all the soule, with all the might*, which is expounded by Christ, *Matth.* 22. 37. *Luke* 10. 27. in as full a hight of perfection as ever was required of *Adam*. 6. It was written to *Israel* in Tables of stone: The naturall Covenant was written in the heart; so was there a circumcised heart promised to *Israel*, *Deut.* 30. 6. though sparingly. 7. It was (say they) given by the Mediator *Moses*, as that of Nature was without a Mediator. Yea, *Moses* was the Typicall Mediator of the young Covenant of Grace.

The differences between the subservient Covenant, and that of Grace.

The differences between the Covenant subservient (as they call it) and that of grace are null. 1. In the subservient, God onely approves righteousnesse and condemnes sinne; in that of Grace he pardons and remits. *Ans.* *Acts* 15. 11. *We beleeve through the Grace of the Lord Jesus, we shall be saved even as they under that Covenant*, Acts 10. 43. *To him gave all the Prophets witnesse, that through his Name, whosoever beleeveth in him, shall receive remission of sinnes.* *Abraham* and *David* were justified, *in that sinne was not imputed to them, not by workes*, *Rom.* 4. 1, 2, 3, —— 6, 7, 8, 9, &c. *Gen.* 15. 6. *Psal.* 32. 1, 2, 5. *I said I will confesse my transgression, and thou forgavest the iniquity of my sinne.* Isa. 43. 25. *I, even I am he that blots out thy*

thy transgressions for my own sake, and I will not remember thy sinne. So *David* was a man according to the heart of God. So *Asa, Josiah, Jehoshaphat, Samuel, Baruch, Gedeon, Daniel*, the Prophets, under that subservient Covenant (except they be under a fourth Covenant) were renewed, justified, saved by faith, *Heb.* 11. as under a Covenant of Grace. Righteousnesse and forgivenes under that subservient Covenant.

2. The former was, *do and live*, this was, *believe and live*. *Ans.* *Doing and living* was but a shuting them up under the Law, that they might flee to Christ in whom they beleeved; else the fathers must be saved and justified by workes, contrary to *Rom.* 2. *Rom.* 4. *Heb.* 11.

3. In antiquity, the former came in as added 430. yeares after the promise of grace, *Gal.* 3. 17.

Answ. True, but he speaks of the Covenant in *Sinai*, according to the strict Law part, which could not save, and so its different. But that proves not two Covenants.

4. In the former is compulsion and the Spirit of bondage, in this heart inclining freedom and the Spirit of Adoption. *Answ.* Yet the differences are accidentall, there was a legall awing of the hearts, as if they had been Servants, yet Heires and Sons they were, *Gal.* 4. 1, 2. The whole Book of the Proverbs spake to the Godly as to Adopted Sons. They were beleevers, *Heb.* 11. *Rom.* 4. *Acts* 10. 43. and so Sons as touching a spirituall state, *John* 1. 11, 12. In regard of Oeconomy, it was somewhat more rigid and legall, they were restrained as Servants; Yet it was the Covenant of Grace, by which beleeving Jews were justified and saved, *Acts* 15. *vers.* 11. *Acts* 10. 43.

5. In the former man is dead, in this man is humbled for sinne. *Answ.* Legally dead, except they would flee to Christ, and legally condemned, but there was true humiliation for sinnes under that Covenant: As *David, Josiah, Hezekiah*, and all beleevers then, as now, were pardoned and justified.

6. In the former there are commands, not strength, but here there be promises and grace given? *Answ.* The full abundance of grace and of a new heart, was reserved untill now. And the Law could not make perfect nor give pardon, in the blood of beasts; as touching that legall dispensation: But both Grace, the Spirit,

pardon, righteousnesse and life were received and beleeved; by looking on Christ to come.

7. In the former, *Canaan* was promised, in this, Heaven. *Ans.* *Canaan* is promised only but Sacramentally, and that was a pædagogical promise for the infancy of that Church, but a type which was then in that Covenant, and is not now, make not two Covenants, one then, and another now? Except ye say, there was then a Lamb in the Passeover, which was a type of Christ to come, and there is now no such Type, because the body is come, and Christ the true High Priest offered himself. Therefore there are two Christs, one then to come, another now who hath come already. The Lords dispensation with Israel is often called a Covenant, now it must either be a Covenant of Works, or of Grace, or a third Covenant.

But the truth is, the Law as pressed upon *Israel* was not a Covenant of Works.

1. The Law as the Law or as a Covenant of Works is made with perfect men who need no mercy; But this Covenant is made with sinners, with an expresse preface of mercy: *I am the Lord thy God that brought thee out of the Land of Egypt, &c* It is made with stiffe-necked *Israel*, *Deut.* 29. *Deut.* 30. c. 31. c. 32. and that is called a *Covenant* from the end and object, as motions are denominate from their end: for the end of the Lords pressing the Law upon them was to bring them under a blessed necessity to seek salvation in their true City of Refuge *Christ Jesus*, who redeemed them out of the spirituall bondage of sin. 2. It was the Covenant made with *Abraham*, which was a Covenant of Grace: and though it be called, *Deut.* 29. 1. a Covenant beside that which was made in *Horeb*: Because 1. Renewed again after their breach. 2. Repeated a little before the death of *Moses*, *Deut.* 31. 28, 29, 30. (3.) Because there were some additions of speciall blessings, cursings, ceremoniall commands, that were not in the formerly proposed Covenant, *Exod.* 20. yet the same it was in substance, to love the Lord with all the heart, *Deut.* 2. 10, 12, 13, 14. The same with that of *Abraham*, *Deut.* 8. 18. *That he may establish his Covenant, which he sware unto thy fathers, as it is this day:* When he is to deliver them out of Egypt, *Exod.* 2. 24. *And God heard*

The Law as proponed to Israel was the very Covenant of Grace.

The Covenant made at *Horeb*, was the same which God make with *Abraham*.

heard their groaning, and remembring his Covenant with Abraham, *and* Isaac, *and* Jacob. So the Lord expones it in his appearing to *Moses*, *Exod.* 3. 6. *Jer.* 31. 32. *Not according to the Covenant which I made with their fathers, in the day that I tooke them by the hand, to bring them out of the Land of Ægypt.* Now that was the Covenant which God made with *Abraham*, of which Circumcision was a seale, *Gen.* 17. not of a temporary *Canaan* onely, but of heart-Circumcision, *Col.* 2. 11. For the Lord expresly tels them, when he *tooke them by the hand*, as his married people, *to bring them out of the Land of Ægypt, and out of the house of bondage*, *Exod.* 20. He meant no other Covenant then he made with *Abraham* of beleeving, *Gen.* 15. and of walking before him, and being perfect, *Gen.* 17 1, 2. which is somewhat more legall, as *Moses* and the Lord himself expounds it, *Exod.* 2. 24. *Exod.* 3. 6. *Exod.* 20. 1, 2. And he showes them, *Levit.* 26. if in their enemies land they repent and shall come out and meet the rod, and their *uncircumcised hearts shall willingly accept of the punishment of their iniquity*: 24. *Then* (saith the Lord) *I will remember my Covenant with* Jacob, *and also my Covenant with* Isaac, *and also my Covenant with* Abraham, *will I remember*; Besides there are not here three Covenants, but one, there is no word of the subservient Covenant with *Israel* in *Sinai*. Except that when he mentions the one, he excludes not the other. For to walk before the Lord required in *Abrahams* Covenant, *Gen.* 17. 1. is to walk in all the wayes of the Lord, to feare and love him, *Deut.* 10. 12, 13. and *Samuel*, 1 *Sam.* 12. 22. *Joshua*, *Josh.* 24. 22, 23, 24, 25. And *Mary*, *Luke* 1. 55. And *Zachary*, *vers.* 70, 72, 73. refer to the Covenant made with *Abraham*, and *Deut.* 6. the Covenant at *Horeb* the Lord made with *Abraham* to give *Canaan* to his seed, *vers.* 10. *Deut.* 7. 12. *If thou hearken to these judgements to do them, it shall come to passe that the Lord thy God will keep unto thee the Covenant of mercy that he sware unto thy fathers, &c.*

3. This Covenant hath the promise of a circumcised heart, *Deut.* 30. 6. and *of the word of faith that is neer in the mouth*, and of the righteousnes of faith clearly differenced from the righteousnes of the Law by doing. For so *Paul*, *Rom.* 10. 5, 6, 7, &c. expones, *Moses*, *Deut.* 30. 11, 12, 13, 14.

4. The

4. The Covenant of Works taught nothing of the way of expiation of sinne by blood typifying the Ransome of blood that Christ was to pay for our sins, as this Covenant, all along had sacrifices and blood to confirm it. *Exod.* 24. 8. *And Moses took the blood and sprinkled it on the people, and said, behold, this is the Blood of the Covenant which the Lord hath made with you, concerning all these words.* Now the words were the ten Commandements. See *Heb. 9. vers.* 18, 19, 20, 21, 22, 23, 24. (5.) This Covenant is made with *Israel* only, *Exod.* 20. *Deut.* 5. *c.* 6. *Deut.* 6. 5, 6, 7, 12. The Covenant of Works is made with all mankind. (6.) No people under the Law can be justified and saved thereby, nor have their sins pardoned, *Rom.* 3. 9, 10, 11.—— 19, 20. *Rom.* 4. 1, 2, 3, 4. *Rom.* 9. *Rom.* 10. *Psal.* 130. 3. *Psal.* 143. 2. *Gal.* 3. 1, 2, 3.—— 10, 11, 12, 13. But in this Covenant, *Abraham*, *David*, *Gen.* 15. *Psal.* 32. *Rom.* 4. 1, 2, 3, 4, 5, 6, 7, 8, 9. And the *Jews* by faith, have remission of sins and salvation, as also the Gentiles have, *Acts* 10: 43. *Acts* 15. 11. (7.) The Lord minds to lay aside the Law as inconsistent with the Covenant of Grace, *Gal.* 3. 18. *If the Inheritance be by the Law, then it is not by promise, but God gave it to* Abraham *by promise:* For to live by this Covenant, is a life of promises, all being here promised, both faith the condition, and perseverance therein, and a new heart, righteousnesse, pardon, and life. A man that hath his estate in papers and in good words that are transient things, may seem a poor man, but to live by promises here is the rich life of the heires of hope, this is strong consolation under deadnesse, absence, faith working under-ground in the dark, *Gal.* 3. 21. *If there had been a Law which could have given life, verily righteousnesse should have been by the Law.*

The new Covenant a life of promises.

How God commands what.

Though he commanded them to do the Law, it was not that they should live thereby, and though he commanded us the same, it is another command, as it were, it is not so much now that we obey from the Authority of God Law-giver under the pain of damnation (though that be not laid aside, but urged in a Gospel intention upon heirs) as from the love of God, Grace-giver; as also there is an intrinsecall amænity in Christ drawing, and obedience now becomes connatural, free, delightful. Let these consider, to whom the yoak of obedience is a torment and man-mill.

8. The

8. The Passeover and Circumcision, *Gen.*17.7. all along were Seals of the Covenant, as Baptism one with Circumcision in substance, *Col.* 2.11. is the Seal of the same Covenant, *Acts* 2. 29, 40, 41. Now the Law required no Circumcision, no shedding of blood, no repentance, no new heart, but eternall condemnation followed the least breach thereof. *Paul* saith indeed, *Gal.* 5 3. *If ye be Circumcised* (as the false Apostles would have, that thereby you may be justified and saved) *you are debtors to keep the whole Law* perfectly, as the only way to life, and by no other Covenant can you be justified and saved, now *Abraham* was not circumcised that way, circumcision did bind *Abraham* to keep the Law, as a ceremony and seal of the Covenant of Grace commanded of God. But the Law as a Covenant of Works doth command no ceremony, no Sacrifice, no Type of Christ Mediator at all.

The Law as the Law required no Circūcision, no sacrifice nor any Type representing Christ.

It's true, that first Covenant had *Moses* for its Mediator, but as he was a Type of Christ, so Christ yesterday and to day was the reall Mediator, but vailed. The new Covenant hath better promises, *Heb.* 8. 6. *Heb.* 7. 22. its a better Covenant, *Heb.* 7. 22. hath a better, reall, not a Typicall surety, a better Priest who offered himselfe through the eternall Spirit, *Heb.* 9. 14. a better Sacrifice, because of the plainnesse, *John* 16.29. 2 *Cor.* 3. 18. because the reall promises are made out to us, because of a larger measure of Grace, 2 *Cor.* 3. 1, 2, 3, 4. And the first *Covenant is faulty*, *Heb.* 8. 7. not because there was no Salvation by it, the contrary is *Heb.*11. but that is comparatively spoken: because the blood of beasts therein could not take away sinnes, *Heb.* 10. 1, 2, 3, 4. because forgivenesse of sinnes is promised darkly in the first Covenant, but plainly in the other, because Grace is promised sparingly in the former, but here abundantly, the Law being written in the heart, *John* 7. 39. *Esay* 54. 13.

The first Covenant had the Mediator Christ as this hath, but vailed in the one, revealed in the other.

How the first Covenant is faulty.

And it is true, *Gal.* 4. 22, 23, 24. *&c.* they seeme to be made contrary Covenants: But *Paul* speaks, *Gal.* 3. of the Law as relative to that people, and so it pressed them to Christ, and keeps them as young Heirs under nonage. 2. He speakes of the Law absolutely, as contradistinguished from the Gospel, *Gal.* 4 21. so it is a Covenant of Works begetting children to bondage: 2. Who come short of righteousnesse and the inheritance, and shall not be saved,

How *Paul* speak. of the Covenant, *Gal.* 3. and how *Gal.* 4.

saved. 3. Who are casten out of the Kingdom of Grace. 4. Who persecute the Godly the Sons of promise, so is the Law as it was in *Aadms* dayes, and is now to all the Reprobate; so the Godly are not under the Law and the Covenant of Works. The Covenant urged upon Beleevers is to prove them, when they stand a far off and tremble, *Exod* 20. 20. *Feare not* (saith *Moses*) *God is come to prove you* (not to damne you) and therefore *Calvine* solidly observeth that *Paul*, 2 *Cor.* 3. speaks with lesse respect of the Law then the Prophets do, for their cause, who out of a vain affectation of the Law-Ceremonies, gave too much to the Law & darkneth the Gospel, and saith the one was 1. Literall. 2. Written in stone. 3. A Sermon of death and wrath. 4. To be done away and lesse glorious, whereas the Gospel is Spirituall. 2. Written on the heart, 3. The Ministry of life. 4. And glorious: and praises put upon the Law, agree not to it of its own nature, but as it was used by the Lord to prove them, *Exod.* 29. 20. and chase them to Christ.

Calvin. Instit. l. 11. *c.* XI. *Sect.* 7, 8.

The *Arminians* also (especiall *Episopius*) make three Covenants. 1. One with *Abraham*, in which he requires sincere worship and putting away strange gods: Beside 2. Faith and Universall obedience, and promised *Canaan* to his seed and Spirituall blessings darkly. 2. One in Mount *Sinai* in these three Laws, Morall, Ceremoniall, and Judiciall, with a promise of Temporall good things, but to no sinners promise of life Eternall. 3. A Covenant of Grace, with a promise of pardon and life to all that beleeve and repent, to all mankind: but he denyes 1. All infused habits, contrary to *Isa.* 44. 1, 2, 3. *Isa.* 59. 20, 21. *Zach.* 12. 10. *John* 4. 14. *John* 7. 37. *John* 16. 7, 8. 1 *John* 3. 9. he sayeth that 2. all commands are easie by grace. 3. That the promise of earthly things in their abundance is abolished, in that we are called to patient suffering. 4. That there is no threatning in this Covenant, but that of Hell fire. But the Covenant made with *Abraham* is that of Grace made with all the Seed, *Deut.* 30. 6. *Deut.* 7. 5, 6, 7, 12. *Levit.* 26. 40, 41. and made with all Beleevers, who are *Abrahams* children, *Gal.* 3. 13, 14, 18, 19. *Rom.* 4. 1, 2, 3, 4. *Luke* 19. 9. yea with the whole race of man without exception. (2) The second Covenant which promiseth onely blessings is made rather with

Epist. par. 3. *disp.* 12.

The Arminians three Covenants, *dis.* 14.

with beasts, that are well fed, then with men, contrary to *Psal* 73. 25. *Isa.* 57. 1,2,3. *Psal.* 37.37. and it must build some chalmer in hell, where the fathers were before Christ, a dreame unknown to Scripture. The third Covenant makes the Covenant of Grace a Covenant of Works, and holds out life and pardon, upon condition that free-will repent and believe and stand on its own feet, for there is neither faith, nor a new heart, nor repentance promised, contrary to *Deut.* 30.6. *Ezek.* 11.19,20. *Ezek.* 36.26,27. *Isa.* 59. 19,20,21. *Isa.* 44.1,2,3,4,5. *Zech.* 12.10.

CHAP. XII.

1. *All are to try under what Covenant they are.* 2. *Threatnings under the New Testament are more spirituall.* 3. *Desertions under both are compared.* 4. *Considerable differences of such as are under the Covenant of Works, and such as are under the Covenant of Grace.* 5. *Of legall terrors.* 6. *Of convictions compelled, free, legall,* &c.

Quest. 1. *Whether should not all try under what Covenant they are?*

Answ. Selfe-searching is a reflect act upon the state (and such acts are more spirituall, then direct acts (and therefore it should be the work of all, to try, under what reign they are, whether of the first or second *Adam.* And whereas Angells cover their faces and their feet with wings, *Isa.* 6. before God, and are full of eyes, as without, so also within, *Revel.* 4. 8. We may hence learn, such come neareſt to the nature of these pure and heavenly Spirits, who have eyes within to see what they are, and their blacknesse of face and feet, when they compare themselves either with the Holy God, or his Holy Law. 2. The carnal man is a beast, *Psal.* 49.20. and beasts have no reflect acts upon their own beastly state. 3. The more of a spiritual life is in any, the more stirring in communing with their own heart, the Law makes, the more of life that is in the worme when trampled on, the more stir ing it makes: deadnesse and stupidity in not being versed and well read and skilled in our selves and our own heart, argues little of the

Self-searching necessary.

Reflect acts are more spiritual then direct acts.

Spirit, and estrangement to a spirituall Covenant, nor can any lay hold on the Covenant of Grace in a night-dream.

Quest. *Whether are there rarer threatnings of Temporall evils under the New Covenant, then under the Old?*

Answer. It cannot be denyed, except the threatnings of the Sword, Famine, Pestilence on *Jerusalem*, and the desolation upon the *Jews*, *Matth.* 23. *Matth.* 24. but in place of all the diseases of *Ægypt*, *Levit.* 26. and the long Roll of dreadfull judgements and curses temporall. *Deuter.* 28. denounced against the transgressours of the former Covenant, Christ and the Apostles are more sparing in denouncing temporall plagues in the New Testament. Christ sayeth the *worme never dieth, the fire never goeth out*, the Hypocrite is to be bound hand and foot *and casten into utter darknesse*, *Matth.* 22. 12. and the Holy Ghost, such shall *not inherite the Kingdome of Heaven*, 1 *Cor.* 6. 9. *Ephes.* 5. 5. the *Apostate is neare a curse, his end burning*, *Heb.* 8. 6. he is to *looke for judgement and fiery indignation*, *Heb.* 10. 27. to some is *reserved the blackness of darknesse for ever*, Jude 7. *the Lake that burneth with fire and brimstone, which is the second death*, *Revel.* 21. 8. Because 1. Temporall blessings and curses are more legall and more easily beleeved, when the light was dimmer then now, when light is larger, convictions stronger, and men are more apt to believe Everlasting wrath. 2. Its a more Gospel way to bear in the threatning of Everlasting wrath then of Temporall rods. 3. Desertions and tryalls under the Law were more legall and sharp and sad upon *David*, *Ezekiah*, *Job*, *Jeremiah*, *Heman*. *Psal.* 6. *Psal.* 38. *Psal.* 77. *Psal.* 102. *Psal.* 88. *Isa.* 38. *Jer.* 20. But it is to be thought, that in regard the day now hath dawne, the Gospel desertions *cæteris paribus* for the abundance of light, are more sharp nearer to despaire; See 2 *Cor.* 1. 8. *We were pressed out of measure above strength, in so much that we despaired even of life, having received the sentence of death.* Its a doubt if *Paul* should be so pressed by a sentence of temporary death. Though there be a larger measure of faith, to beare up the soule under the New Testament: but it would appeare there is more of hell now then under that dispensation, and that the Gospel despair of *Judas* and of these that cry for mountaines and hills to cover them,

Threatnings under the New Testament more spirituall, then under the Old.

Desertions under the Old and New Testament compared.

Luke

Luke 23.29,30. is more intollerable under the Gospel. (4.) There is a more numerous company of these *who have not loved their lives to the death*, and the Martyrs that suffered more exquisite torments for Christ, under the persecuting Emperours and reign of Antichrist, then ever before; the constraining love of Christ, which is stronger then Death or Hell hath so swallowed up all temporary sufferings, the Spirit hath such influences on the flesh. (5.) When the *world seekes wisdome*, 1 *Cor.* 1. and the *Rabbies* of the *Jews* and learning and artes abound all the world over, as the profound Philosophers of the Gentiles, the wonders of nature prove, yet *not many wise are called*, 1 *Cor.* 3.21,26,27. and unlettered and ignorant, are in number, for Godly spirituall knowledge, farre beyond the Godly learned; and make that true, *Esa.* 11. 9 *The earth shall be filled with the knowledge of the Lord, as the waters cover the Sea*, and *Isa.* 30. 26. *And the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be as the light of seven dayes*, so hath the Lord darkned carnall learning, though of it self the good gift of God, with the shining of spirituall wisedome in the fools of the world, for so are they judged, 1 *Cor.* 1.27.

The Saints are stronger to suffer under the New Testament then under the Old.

A larger number of Godly, of the rude & unlearned, then of the wise and learned according to the flesh.

Quest. 3. *What are the speciall differences of one under the Covenant of Works, and of one under the Covenant of Grace?*

Ans. 1. The dominion and kingly power of sin, to condemn & judge to eternal wrath, and also to command against all shaddow of reason, such crying sins, 1 *Cor.* 6.9,10. *Rom.* 1.29,30. *Gal.* 5 20, 21. *Eph.* 4.17, 18, 19. *Col.* 3. 5. 1 *Tim.* 1. 9. *Revel.* 21.8. *Revel.* 22. 15, 16. without exception makes an universall slave; for as far as the lusts of sin go, as far goes the dominion of sin, and this is to be under the Law, *Rom.* 6. 14. (2.) There is subjection to the Law when men are agents in resigning & giving themselves over, or offer themselves as sacrifices at the altar, or servants that tender their service to their Masters, *Rom.* 6. 16. to sinne, which hath strength from the Law to condemne, 1 *Cor.* 15. 56. and to be a captive is not intended, but comes on by occasionall force, *Rom.* 7. such are patients as it were. But 3. Then they are sins servants, when there is a Law of sin and a Covenant, as there is between a Master and a Servant; And 2. full consent, and men give themselves,

Its a Law-state to be under the dominion of sin, the nature of this dominion.

selves, and willingly commit and deliver themselves (the word spoken of Christs willingnesse to offer himself for us, *Eph.* 5. 25. and to God the Judge, 1 *Pet.* 2. 23.) to commit filthinesse ἐν πλεονεξία *in aboundance, with greedinesse Esa.* 9. 17. when the renued part enters not a spirituall protestation on the contrary, see *Rom.* 7. 19. the carnall protestation entered by naturall reason is not the protestation of the renued will and affections against the will and affections, but will against will makes a division of the practicall act, and division weakens, the halfe is lesse then the whole, especially when halfe and halfe are contrary, halfe fire and halfe water makes the burning lesse, halfe light, halfe darknesse makes twylight, its not perfect day light, yea, and it not only lesseneth, but weakneth, yea and alters the kind of the morall act; no reason can admit that when a merchant cast his goods in the sea for fear of shipwrack, that he does an act of prodigality or wastry: It wants delight and full consent. *Herods* killing of *John* Baptist, though he did it with sorrow, yet was no compelled nor divided action between renued affection and unrenued affection. And so it was no protestation in favour of the Law of God, for he was not grieved, because murthering of the man of God was against the honor of God, but because not murthering of him was against his supposed credit, he should appear before men perjured, and to kill was a torment of conscience, it was then a protestation in favour of his own credit and conscience naturall. Hence the formall objects of action and action, show the cleare difference between the combate between sense & reason, or between a naturall conscience and the flesh (for a naturall conscience cannot plead for, and protest in favour of the spirituall Law of God) and the combate between the flesh and the Spirit. 2. The second speciall difference is in the Law convictions and the Gospel convictions, convictions under the Gospell, are stronger and more solide, for they have more of sanctified reason: 2. Will. 3. Inclination of heart and affection: A beleever accuseth himself and joyns actively with the Spirit to convince himself, and hightens his own guiltinesse, *Psal.* 51. 1, 2, 3, 4, 5, 6. *Dan.* 9. 5, 6, 7, 8, 9, 20 but a Law conviction comes upon Devils and they tremble, *John* 2. 19. and upon such as are under the Law, and are unsent for, by resultance from a naturall

The difference between the wrestling and protesting of a naturall conscience against the flesh, and between the flesh & the Spirit.

Compelled convictions argue a Law-Spirit.

naturall conscience, as heat from fire, light from the Sun: Compelled convictions speak a Law-state.

2. It is easier to be sound and Orthodox, then to be Godly, Satan in a manner soundly beleeves there is one God, *James* 2 19. and that Christ is the Son of God, *Luke* 4. 34. and so doth the carnall Jew teach that it is not lawfull to steal, to commit adultery, *Rom.* 2. 21, 22. But in the Old and New Testament, Devils never accuse themselves of sin, but tempt to it, and challenge the Law and God. *Gen.* 3. 4, 5. of unjustice, never themselves; Divels are most properly under the Covenant of Works, and by no command is the Gospell preached to them, and next to them are such as are sound in the letter of the Gospell, but never convinced of sin: Such are most under the Law, as have least Law-work and Law-condemnation upon their Spirits, these that are under the Law most, as touching their state, are most under the letter, least under the Spirit, as touching any penall awaking. To be under Law-bondage is, a more punishment to divels & men under a Law state, for legall terrors are upon Divels, *Matth.* 8. 29. *James* 2. 19. and *Cain*, *Gen.* 4. 14. punishment as such neither maketh, nor denominateth any gracious, it is but accidental to prepare any for Christ, many tormented with the Law have believed such a case to be the paine of the second birth, when it was but a meer Law-feaver, and have returned to their vomit and become more loose and profane. 1. Because the Law as the Law can convert none. 2. Wrestling with Law-bondage without any Gospel-Grace is but a contradicting of God, and his justice; and God recompenceth opposing and blaspheming of him in hell, with more sinfull looseness. 3. Law light under legall terrors shines more clearly, and the guiltiness in not making use of rods of that nature is so much the more grievous. Ye that have been scadded and burnt in this furnace, and are come back from hell, are taught by sence to beleeve there is a hell, and though hell torment can convert no man, yet it renders men more unexcusable: Humbling, wakning, and sanctifying Law-bondage is more then a work of the Law when it brings forth confession, praying, believing, humble submitting to God, in *Job*, *David*, *Hezekiah*, *Heman*, and what a Physician is Christ who can heal us with burning and coals of hell.

It is easier to be found then to be Godly.

Legall terrours convert none.

Legall terrours may be mistaken and conceived to be the child-birth of Regeneration.

Literall and legall conviction on the minde, and Gospel conviction on the affection.

3. A man under a Law-work may give a legal and dead assent, to both the truth and goodnesse of the promises liberally conceived, as temporaries doe, and *Simon Magus* wonders, but *Saul*, *Acts* 9: the *Jaylor* trembles, *Acts* 19. but that is in regard of the conviction out of the mind only, but of the conviction of affection and the yielding to *what shall I do?* But *Fœlix* trembleth, but only in regard of literall conviction on the mind, but neither he nor *Magus* comes to *what shall I do?* they differ as the burning light of a fire, which both casts light & withit a shining heat also, and the light that precious stones cast in the night, which is both little and hath no heat. Firy and piercing convictions are good, there is a dead conviction of the letter that doth not profit.

Naturall and supernaturall couvictions, the danger of th: latter, if they be firy, and not tempered withgrace.

4. There is a strong Law-conviction that vengeance followeth the scaddings of Sodomy, and the killing of Parents, because naturall instinct kindles and fires the soul with Law-apprehensions, when the minde hath engraven sharpnesse to discerne undenyable principles, but the conscience is more dull in apprehending that spiritual vengeance followeth such spiritual sins as unbelief, becaus untill there be some supernaturall revelation, we are dead to the Gospel truths, and Gospel sins, but when a common Grace hightens the soul to a supernaturall assent, that Christ *is a Teacher sent of God*, *Joh.* 7. 28. *Joh.* 3, 2. the conviction is more strong: But becaus it is more supernaturall, and in stead of kindly affection of love which it wants, it is mixed with hatred and anger, and so degeners into fierie indignation against the Holy Ghost, as *John* 15. 24. compared with *Matth.* 12. 15, 26, 31. cleareth. 5. Conviction which is no more but convictiō, is no godly principle, nor makes any heart change, yea, it goes dangerously on *to wonder and dispise*, except it send down coals of fire to the affections. 6. He who is vnder the Covenant of Gracc findes a threefold sweetnesse in obedience. 1. An inbred sweetnesse in the command. 2. In the strength by which he acts. 3. An inbred sweetnesse in a communion with God. No man is any other way under the Law, then under a yoke, what is only written seemes the oldnesse of the letter, *Rom.* 7. and is dead of it self, and layes on a burden, but gives no back to beare. He that is under Grace findes sweetnesse of delight in a positive Law, though the thing commanded be as hard

Bare conviction is no Godly principle.

A sweetnes in the hardest cōmand, because it is the holy wil of God, in a child vnder grace.

to

to flesh and blood as to be crucified, *Joh.* 10. 18. yet it obtaines a sweetnesse of holinesse from Gods will, *Psal.* 40.8. *I delight to doe thy will, O God,* (even to be made a curse and crucified) *Thy Law is within my heart,* and he would but *fulfill all righteousnesse,* even that which seems to be the out side of the Gospel, to be sprinkled with water, *Matth.* 3. 15. and this Christ would do as under the Covenant of Grace.

2. The stirrings and breathings of the Spirit makes the work sweet, hearing brings burning of heart, *Luke* 24. 32. willing gladnesse, *Acts* 2. 14. and some sweetnesse of stirred bowels comes from the Lords putting in his hand through the Key-hole of the door of the heart, *Cant.* 5. 4. whereas to a naturall man under the Law, to lift up a Prayer is to carry a millstone on his back, every syllable of a word is a stone weight which he cannot bear. 3. Were there no more in praying, but a communion with God, how sweet is it? when Christ prayeth, the *fashion of his countenance is changed, Luke* 9. 29. There is a heaven in the bosome of Prayer, though there were never a granting of the sute, sure there is a sin in making heaven a hire, and in making duty a relative thing, a horse for a journey, a ship for a voyage to fetch home gold, where as there is heaven in praising God before the Throne, such as is both work and wages, and so in spiritual duties here.

A sweetnesse of communion with God an aboundant hire for a duty to a childe under Grace.

7. Suppose there were no letter of a command, because there is suteablenesse between the Law engraven in the heart, and the spirituall matter commanded, a childe of Grace under Grace sets above duties, so that (in a manner) there is no need to say to *David, Get thee to Jerusalem, and to the House of God,* for he sayeth, *Psal.* 122. 1. *I was glad when they said, Let us go to the House of the Lord.* As there needs no command that the Father love the child, nor is there need to exhort the Sea to ebb & flow, or the Sun to shine: nor are any more arguments useful to press the mother to give suck to the child, nature stands for a law here, the strength of the engraven Law in the heart, overpowreth the letter. So the new nature, the indwelling anointing, as a new instinct putteth the child of Grace to act. But here we are to beware, that we separate not the Word and the Spirit, the Father of Spirits loves to work with his own tools, and sow with his own seed the Word of God,

How an inward principle of a new nature stands (as it were) for a commād, and yet the Word and Spirit must not be separated.

God, these three agree in one. 1. The Spirit acting. 2. The habite of Grace acted upon by the Spirit, who blows away the ashes, and 3. The word of exhortation: nor do we extoll dead letters and liveleſſe formes, as *Libertines* say, for we take in with the letter the quickning ſenſe and convincing meaning of the Word, and its considerable that the Spirit drawes ſweetly after him, the nature, faculties of will, minde and affections, and they need no other allurement but the Word, the Spirit, and the new nature: But when they barbarouſly ſlew their children, and made them paſſe through the fire, they muſt put out of their eares and hearts the crying and howling of the murthered Babies, with the noiſe of the beating of drums; nature ſerves the Devill often weeping, and Satan deadens nature, Grace ſo mortifies, as the conſent of delegation goes alone, *Pſal.* 1.2. *Pſal.* 119. 72, 97.

CHAP. XIII.

There are two ſorts of Covenanting, one externall, profeſſed, viſible, conditionall, another internall, reall, abſolute, and the differences between them. 2. *Infants externally in Covenant under the New Teſtament.* 3. *Some Queſtions touching Infants.*

PErſons are two wayes in Covenant with God, externally by Viſible profeſſion, and conditionally, not in reference to the Covenant, but to the thing promiſed in Covenant, which none obtaines, but ſuch as fulfill the condition of the Covenant: For conſent of parties, promiſe and reſtipulation whether expreſſe, by word of mouth, *Deut.* 5.27. *We will hear and do*, Joſh. 24.24. *And the people ſaid unto* Joſhua, *the Lord our God will we ſerve, and his voice will we obey.* Or yet *tacit* and *implicit* by profeſſion. *I will be thy God, and the God of thy ſeed*, make parties in Covenant: The keeping or breaking of the Covenant, muſt then be extrinſecall to ones being confederate with God. And 2. Infants born of covenanted Parents are in Covenant with God, becauſe they are born of ſuch Parents as are in Covenant with God, *Gen.* 17. 7. *I will be a God to thy ſeed after thee.*

(2.) The

(2.) The Covenant-choise on Gods part is extended to the seed, *Deut.*4.37. *And because he loved thy Fathers, therefore he chose their seed after them. Deut.* 10. 15. *Only the Lord had a delight in thy Fathers, to love them,* (and) *he chose their seed after them,* (even you (Fathers and Children) *above all people,* (*as it is*) *this day.* And the Covenant-choise of seed is extended to the seed in the New Testament. *Act.* 2. 29. *For to you, and to your children is the promise made.* He speaks in the very terms and words of the Covenant, *Gen.* 17. 7. καὶ βαπτισθήτω ἕκαστος ὑμῶν, every one of you be baptized, he saith not every one of you, old and young, Parents and Children, repent. For that command of Repentance is given only personally to them who moved the Question, *What shall we doe, Men and Brethren?* 37. For we are under great wrath, and crucified the Lord of Glory. The Answer is, you aged, *Repent.* 39. True. *But ah, we prayed, his blood be upon us and our children.* He answers to that, *every one of you be baptized.* Why, that must be every one of you who are commanded to repent? No. It must be every one of you to whom the promise is made, but the the promise is made ὑμῖν καὶ τοῖς τέκνοις ὑμῶν. Observe the very two pronouns that are, *Gen.* 17. 7. *Deu.* 4. 37. *Deut.* 10. 15. *to thee and thy seed.* To you and your seed, and children. Now the Answer had been most impertinent, if he had mentioned their children, except in order their Baptism, and their being in Covenant. For 1. their Children crucified not the Lord Jesus; Nay by Anabaptists grounds, their Children not being visible in Covenant with their Parents, and not capable of actuall hearing of the Word, of actuall mourning for, and repenting of their sins, as *Zech.*12.10. *Mat.*3. 8,9,10. they were not concerned either in the evill of their Parents, who crucified the Lord of glory, nor in the good of their Repentance more then stones. So that (*every one of you be baptized, for the promise is to you and to your Children*) should be inpertinent, and so false; for Covenant promises are more made to Children, then to stones, say the opposites of Infant Baptism. Yea also, as the Lord in the Old Testament, calls Israel *his people.* My people old and young. *Saul shall be Captain of my people. David shall feed my people,* old and young, and shall punish with the sword the murthering of Infants. 2. Because he choise (with a Covenant-choise) the

The seed & Infants of Covenanting parents are in Covenant with God under both Old and New Testament.

The promise of the Covenant must be made to infants *Acts* 2. 39. else the sense of the words cannot stand.

Infants in Covenant under the New Tement.

Jews and their seed, *Deut.*4.37. *Deut.*10.15. *Gen.*17.7. then he must be the God of their seed. But he chooseth with a Covenant choise, and calling all the Nations, *Isa.*2.2, 3. All the kindreds of the earth under the New Testament, *Psal.* 22. 27. All Egypt and Assyria under the New Testament. *Blessed be Egypt my people, and Assyria the work of my hand*, Isa. 19.29. *All the Kingdomes of the world are the Lords, and his Sons, and he raignes in them*, by his Word and Gospel, as the seventh Angel soundeth, *Revel.* 11.15: All the Gentiles are his, *Isa.* 60. 1, 2, 3, 4, *Mal.*1.11. All the ends of the earth, and the heathen, *Psal.* 2. 8, 9. *Psal.* 72. 7,8,9,10 Now if they be not his by visible and externally professed Covenant, they must be the Lords Kingdomes only, because some in these Kingdomes 1. Are come to age. 2. Professe the truth. 3. Give a signification that they are converted and chosen, and so baptized. But so infants and all the rest of these Kingdomes who fixedly, in a Church, hear the Word, professe they are followers, and by so doing are witnesses against themselves that they have chosen the *Lord to be their God*, and have consented to the Covenant, as *Joshua* saith, *Josh.* 24. 22. must be under the New Testament cut off from the Covenant, and a place must be shown where *God* hath now under the New Testament, broken the staves of beauty and bands, and hath laid this curse upon all the Infants of Egypt, Assyria, of all the Kingdomes of the earth, that the Lord is now no God to them, and feeds them no more, and therefore *that which dies, let it die, and that which is cut off, let it be cut off*, as it is, *Zech.*11.9. And the like must be said of all that are come to age, and not baptized, or as good as not baptized. And Covenant-promises are not to the Children of Beleevers, contrary to *Acts* 2.39. nor to the aged, untill they be converted visibly and Baptized; This then hath never yet been fulfilled, that the Gentiles and Heathen are become the Lords people. Surely it is (2.) and was a mercy for the seed to be in Covenant, *Exod.*20.6. *I am the Lord shewing mercy unto thousands of them that love me, and keep my Commandements.* Psal. 89. 28. *My mercy will I keep with* David *and his seed.* What mercy? *My Covenant shall stand fast with him.* Hence we are called the *sure mercies of* David. *Isa.* 55. The Lord following the seed of the Godly with

Old and young of Nations under the New Test. are in Covenant externally, as Israel was.

with real mercies (so that it cannot be called the favour of a ceremony and instituted or positive priviledge belonging only to the Jews) as that his seed is blessed, *Psal.* 37. 26. *Psal.* 112. 2. This mercy must be taken away either in mercy or in wrath: but that a real mercy of a blessing should be taken away in mercy, except a spiritual mercy of saving grace in Christ were given in place thereof, cannot be said, far lesse hath it any truth that a reall mercy can be removed in wrath from Infants in Jesus Christ, in whom the Nations are blessed. And we see, *Deut.* 28. the blessing of an observed Covenant, and the curses of a broken Covenant are extended to the fruit of the body to the sons and the daughters, *v.*4,18, 32. *Job* 21.19. *Job* 29. 14. *Job* 18. 15, 16,17. And that this is not a New Testament dispensation, who can say? And that outward positive favours are bestowed on Infants, is clear. (1.) That Christ laid his hands on them and blessed them, making them a fixed copy of the indwellers of his Kingdom. (2.) The promises of the Covenant are made to them, *Act.* 2. 39. (3.) They are clean and holy by Covenant-holinesse, 1 *Cor.* 7. 14. which cannot be meant of being born of the marriage-bed. For *Paul*, *Rom.* 11. 16. saith the same of the Jewes, root and branches, Fathers and Children: And no man dreamed that *Paul*, *Rom.* 11. intends to prove that the Jewes shall be insert in again, because they are free of bastardy Father and sons. Now Infants understand no more any of these to be blessed by the laying on of the hands of Christ, and to be such as have title to the promises, *Acts* 2.39. and to be Covenant-wise holy, 1 *Cor.* 7. then they understand Baptism. (4.) The same Covenant made with *Abraham* is made with the *Corinthians*, 2 *Cor.* 6. 16. *I will be their God, and they shall be my people.* Which is propheſied of the Gentiles under the New Testament, *Ezek.* 11.17,18,19, 20. *Ezek.* 34. 23, 24,25. *Jer.* 31,31,32, 33,34,35,36. *Jer.* 32. 36, 37, 38, 39, 40. *Zech.* 13.9. *Hos.* 1.10,11. 1 *Pet.* 2.9, 10. And it is made to the Gentiles with an eke of a new heart, and a larger extent of the Covenant under the New Testam. for which cause it is called *a better Covenant*, hath *better promises*, *Heb.* 7.22. *Heb.* 8.6,7,8,9,10,11, 12. Now that were a strange eke and excellency of the New Testament Covenant above the Old, to forfeit, without farther processe, all Infants under the New Te-

ſtament of all Covenant-right, which was due to them of old under the Covenant which the Lord cals *faulty: Egypt ſhall be my people*, except their 1. Infants, 2. And except their aged, and their non-Saints. (5.) Infants in the former Covenant had right by birth to the means of ſalvation, to be taught and Catechized in the Law of the Lord, becauſe born of Covenanting Parents within the Viſible Church, and ſo had title to Covenant-calling, and GODS Covenant-chooſing, *Mat.* 22. 4. as is clear, *Gen.* 18. 19. *I know Abraham will command his Children and his houſhold after him, and they ſhall keep the way of the Lord*, *Exod.* 20. 10. *Deut.* 6. 6, 7. *And thou ſhall teach them diligently unto thy Children*, *Exod.* 12. 26, 27. *Pſal.* 78. 4, 5, 6. Now if Infants be without the Covenant as the Infants of Pagans, then they have no more Covenant-right to the hearing of the Goſpel, and a treaty with Chriſt, and Covenant, then Pagans have. Its not enough to ſay their Fathers owe that much naturall compaſſion to their ſouls, as to teach them, it being a Parents duty; Yea, but what warrant hath a Father as a Father to make offer of a Covenant of Grace in the Name of GOD to one pagan more then to another, ſince all are equally without the Covenant, if there be a Covenant-call warranted to them, where is the fathers command to propone and ingage the Covenanters conſent, if the Children be Pagans? but as they have a right by birth to the call, they being born where the call ſoundeth, they muſt have ſome viſible right to the Covenant it ſelf, more then other Pagans. Its but of ſmall weight to ſay that, *Rom.* 9. *Paul* expoundeth that in the New Teſtament, *I will be thy God, and the God of thy ſeed*, only of the ſpirituall ſeed, ſuch as *Jacob*, who was predeſtinated to Glory, not of thoſe that are carnally deſcended of *Abraham*, otherwiſe it ſhould follow, that theſe that are in the Covenant, might believe that they ſhould be ſaved, though void of Faith and Repentance. *Anſw.* The purpoſe of the Apoſtle, *Rom.* 9. is to Anſwer a ſad Objection: if the Jews be caſt off, and rejected of God, as *Paul*, by his extream deſire to have them ſaved, inſinuates, then *the Word of God takes no effect*, and his calling and chooſing of them for his people, takes no effect, *v.* 6. He Anſwers, it is not failed, though the body of Iſrael be rejected. For there are two kinds of Iſraelites, ſome only carnall and born

The place, *Rom.* 9. 6. vindicated from the unſound gloſs of oppoſers of Infant Baptiſm.

according

according to the flesh: others *sons of promise*, and chosen of God. Now the word of promise takes effect in the latter sort, to wit, in the chosen, and in the sons of promise, for they are not cast off of *God*, and so *the Word of God takes effect*, v. 6. (2.) But the truth is, if there be none Covenanted with God, but the chosen under the New Testament, then there is no such thing as an externall and visible Covenanting with *God*, under the New Testament, then must all the Nations, *Isa.* 2. 1, 2. Kingdomes of the World, *Rev.* 11. 15. all *Egypt*, *Assyria*, *Isa.* 19. 25. all the *Gentiles*, *Isa.* 60. be internally Covenanted and sons of promise, and predestinated to life? And that, 2 *Cor.* 6. 16. *I will be your God, and ye shall be my people*, under the New Testament, must infer, that all in Covenant under Christ must be spiritually in Covenant, and the visible Church of *Corinth*, and of all the Kingdomes of the world, *Rev.* 11. 15. must be the invisible and chosen Church, and as many as are called, must be chosen, contrary to *Mat.* 22. 14. Hence. *Q.* 1. *Have Infants now under Christ no priviledge nor Covenant-Grace externall by their birth and discent from believing Parents? Answ.* Sure they have. For *Acts* 2. 39. *the promise is to you and to your children.* Either to all children, or to some, the Text makes no exception. If it be said to all conditionally, if they believe, not absolutely? *Answ.* That must be an internall covenanting proper to the elect, and the promise is not made to the aged but conditionally, so they believe. And yet the promise shall be made to Infants and Children, but not while they come to age. 2. To be cut off and casten out of Covenant is a dreadfull Judgement, *Zecha.* 11. 9. *Hos.* 2, 3, 4, 5. *Rom.* 11. 20. well, *because of unbelief they are broken off.* Then because the Jews believe in Christ already comed, all their children, for no fault, but for the belief of their Parents, *must be cut off.* (3.) Whereas *Paul* makes it a misery that the *Ephesians*, 2. 12. *were strangers from the Covenants of promise, having no hope, and without God, without Christ.* And *Peter*, that the *Gentiles* were no people; 1 *Pet.* 2. then that misery lies upon the Infants of Christians and all within the visible Church, untill they be converted and baptized, and the Gospell is no favour to them, that they are within the net, and in the office-house of Grace the visible Church, where

Children must have from their being born of believing Parents, under the New Testament some Covenant-privileges.

where the word is Preached to children, who are to be taught, *Gen.* 18.-19. *Deut.* 6. 7. *Exod.* 12. 26, 27. *Psal.* 78. 1, 2, 3, 4. 5, 6, 7. 2 *Tim.* 3. 15. and the Lord reckons it among the favours, that he bestowes not *on every Nation*, but onely on his own Covenanted *Israel*, that the Word of the Gospell to gather them and their Children, *Matth.* 23. 37. 2 *Tim.* 3. 15. *Psal.* 78. 1, 2, 3, 4, 5. and his Statutes and his Judgements are declared and preached to them, *Psal.* 147. 19, 20. *Deut.* 5. 1, 2, 3, 4. c. 6. 1, 2, 3, 4, 6, 7. *Psal.* 81. 4. and that the Oracles of God, and the promises are committed to them, *Rom.* 3. 1, 2 *Rom.* 9. 4. the promises and the giving of the Law, & the Covenants and the service of God. And that this is a speciall blessing in the New Testament to old and young is clear from *Acts* 13. when *Paul* turn'd from the blaspheming Jewes to the Gentiles. 47. *I have set thee to be a light to the Gentiles, that thou shouldest be for salvation to the end of the earth.* Now this Covenant-salvation is, *Isa.* 49. 6. *I will give thee to restore the preserved of Israel.* ——— 8. *I will give thee for a Covenant to the people to establish the earth.* ——— 9. *That thou mayest say to the prisoners go forth, &c.* Now if it be said, it was indeed a singular priviledge to the Jewes, but what places of the New Testament make it a Covenant priviledge to the Gentiles and their seed, if the Word of the Covenant Preached to the aged under the new Testament, can the same waies, by accident, be preached, and promises come to the ears of the unbaptized Children, now growing to be capable of hearing the Gospel, *Acts* 2. 39. 2 *Tim.* 3. 15. as to Pagans, and such as are no lesse strangers to the Covenant, and void of all right by the Covenant made with their Parents, then Indians and their children who worship Satan? *Paul* not without a command Preacheth the Word of the Covenant to the discerning Gentiles, *Acts* 13. 47. from *Isa.* 49. 6, 9, 10. must not the fathers have command to speak the Gospell to their children? Or doth not the warrant that Parents and Pastors have to take within the Covenant the fathers, warrant them to preach the same Covenant to the children? whereas, otherwise the Apostles should have said, we have no warrant to offer the Covenant to any or to Preach Christ a given-Covenant to any: But 1. To such as are come to age. 2. Such as are Converts. 3. To such as can

It is a Covenant mercy to fathers and children that the Word of the Covenant is preached to them.

give

give signification by confession, that they are not onely visible but also invisible and chosen confederates, and they should have said all children are now by Christ excluded as prophane Gentiles and heathen from the Covenant of Grace, because there can be none (say Anabaptists) but reall Believers under the New Testament in Covenant with God.

Yea but the New Testament offers Christ a Covenant, in the preached promises, alike to fathers and sons. *Matth.* 4. 16. *The people* (fathers and sons) *that sate in darknesse saw great light*, &c. *Matth.* 19. 43. *Therefore I say unto you, the Kingdome of God shall be taken from you and given to a nation bringing forth the fruits thereof.* And is it not a punishment to be deprived of the Kingdome? If the Kingdome of God come where the Preached Covenant is, *Matth.* 3. 2. *Matth.* 12. 28. and the Bridegroome among them, and so cause of joy, *Matth.* 9. 15. and the Golden Candlesticks be there and the Son of God walking in the midst of the Golden Candlesticks, *Rev.* 1. 20. c. 2. 1. sure this is much to children. If it be said, it is very nothing, for children understand nothing of this. What then is meant by the Prophecy of the incomming of the Gentiles, *Psal.* 87. 3. *Glorious things are spoken of thee, O city of God.* 4. *I will make mention of Rahab and Babylon to them that know me; behold Philistia and Tyre, with Æthiopia, that man was born there.* 5. *And of Zion it shall be said, this and that man was born in her.* 6. *The Lord shall count, when he writeth up the people, that this man was born there.* And Christ Prophecying of the desolation extends the judgement of a depised Covenant to the children and the house. *Matth.* 23. 37, 38. *Luk.* 19. 44. *Luke* 22. 24. how should there be under the New Testament Covenant wrath, for the fathers Covenant breaking derived to the children, if in their fathers the sucking children brake not the Covenant, then they have been in Covenant with their parents, especially since a Visible Covenanting, by borrowed allusions to altars, *speaking the language of Canaan, offering incense, swearing by the Lord,* is spoken of Egypt and of five, that is, of many *cities of Egypt*, and of all the Gentiles, *Esa.* 19. 18, 19, 20. 2 *Mal.* 1. 18. and Covenant blessings shall be derived from fathers to children. The Lord shall say, 25. *Blessed be Egypt my people*

It is a mercy to be born in Zion.

people, and Assyria the work of my hands, and Israel mine inheritance. It must be a narrow blessing of Covenanted *Egypt, Assyria, Israel,* if it be a blessing of these come to age. 2. Professing the faith. 3. And baptized. How can the Lord say, *blessed be Egypt,* and though the whole seed be visibly in Covenant, old and young, yet it followeth not, that therefore every promise that is absolute, that is, that of a new heart is made to all and every one within the Visible Covenant: for it is promised *Deut.* 30. 6. to the Jews, and was given to them and undenyably the visible body of the Jews, and their seed were the chosen and externally adopted and Covenanted-people of *God, Deut.* 29. 10, 11, 12, 13. *Deut.* 7. 6. *Deut.* 10. 19. and the Lord cals them those whom he *delivered out of Egypt,* his people, *Exod.* 3. 7. *I have seen the affliction of my people, Ezek.* 37. 12. *O my people, I will open your graves,* as many as *Saul* and *David* did feed, whether they have a new heart or not, the Lord cals them his people, 1 *Sam.* 9. 16. 2. 2 *Sam.* 7. 8. See *Psal.* 50. 7. *Hear O my people, Psal.* 81. 13. *Jer.* 9. 26. and so the Church of *Corinth.* 2 *Cor.* 16. is called his people, and the Kingdomes of the world the *Lords Kingdomes* in Covenant, *Rev.* 11. 15. and there were many of them *uncircumcised in heart, Jer.* 9. 26. *Isa.* 1. 10. *Amos* 9. 7. and with many of them, God was not well pleased, 1 *Cor.* 10. 5. and so it is most false that none are in Covenant under the New Testament, but only Believers; For *Judas, Demas, Simon Magus,* and all the externally called (for they cannot be baptized but as in Covenant with God) *Matth.* 22. 10. are by their profession in Covenant externally, as the Jews profession, saith they accepted of, and consented unto the Covenant of Grace, for 1 *Cor.* 10. 7. *Be not ye Idolaters, as some of them, commit not fornication, tempt not Christ, murmur not,* as some of them, *v.* 8, 9. these and the like say we are the same way in Covenant as they were, and our Visible Church, now, and the Visible Church then are of the same constitution.

Q. *And may we not say, that the same Covenant of Grace, we are under, is the same in nature and substance with that Covenant made with Abraham? Answ.* The same Christ was their Mediator, as ours, *Heb.* 13. 8. their Rock and our Rock, Christ, 1 *Cor.* 10. 1, 2, 3, 4, 5, 6. *Joh.* 8. 56.

(2.) We

(2.) We are justified as *Abraham*, and *David*. *Rom*, 4.1,2,3,4,5 *Gen*.15.6. *Psal*.32.1,2.

3. They are saved by Grace, the Gentiles as well as they, *Acts* 15.11. by faith, *Acts* 10.43. Heb.11.1,2,3,4. 13. &c.

4. There is no more reason to say, it was a civill Covenant made with *Abraham*, because it distinguished *Abrahams* seed from other Nations, and an earthly Covenant, because *Canaan* was promised to them, not to us, then to say there be two Covenants of Works, one made to *Adam*, with a promise of an earthly *Paradise*, and another Covenant of Works to the *Jews*, with an earthly *Canaan*; And a third to these who in the Gospel-time are under a Covenant of Works. Yea upon the same account, the Covenant of Grace made, *Psal*.89. 2 *Sam*.7. with *David*, having a Throne promised to him, should be yet another Covenant different from the oeher two; And since a Covenant here is a way of obtaining salvation upon condition of obedience, *John Baptist* should be under another Covenant of Grace, then the *Apostles*: For to their faith is promised the working of miracles, *Mark* 16. 16, 17, 18. But *John* wrought no miracles, and many thousands of beleevers work no miracles, and they must be under a third Covenant: For though *Canaan* was promised to *Abrahams* seed, there is no reason to call it an earthly Covenant, or another different covenant, for to all beleevers the blessings of their land are promised, *Ezek*. 36.25,26,30,31. *Jer*.31.31. compared with 38,39,40,41,42,43. *Math*.6.33. *Luke* 12.31. 1 *Tim*.4.8. *Heb*.13.5,6. 5. What if we say the Covenant made with *Abraham*, *Exod*.3. proves by our Saviours reasoning, *Mat*. 22. 31, 32, 33. that Infants shall not rise againe and be in Angel-state and saved, otherwise if Infants and all beleevers in the Sadduces time be not under the same Covenant with *Abraham*, no Infants shall have a Covenant-Resurrection, nor a Covenant-Salvation; Or then there is some other salvation for Infants that are saved, to wit, some Pagan heaven without the Covenant, either none of them are saved and chosen to life. Contrary to Christ, *Mat*.18.2,3,4. *Marke* 10.1314,15,16. and the Anabaptists grant. Or there is a salvation 1 without a Covenant, and so without the New and Old Testament. 2. without the

There is no ground to say that the Covenant made with *Abraham*, & with us under the New Test. are different Covenants

To children no Covenant resurrection nor any Covenant-salvation can be given or promised if they be not in Covenant.

the Name of Jeſus and the Blood of the Covenant: Contrary to *Acts* 4. 12. 1 *John* 1. 8. *Rev.* 1. 5. (3.) they ſhall be ſaved without the viſible Church, the way that Pagans are ſaved.

Q. 3. *Are they not ſaved all of them? Is not this enough? But becauſe the Kingdome of Chriſt is ſpirituall, the Element of water can do them no good, except they believe?*

Anſw. If his Kingdom be not ſpirituall, becauſe his wiſedome hath appointed externall ſignes, then no promiſe (which is but good words) ſhall be made to Children, contrary to *Acts* 2. 39. for they can do them no good untill they believe. 2. Then ſhould there be no preaching of the Goſpel to all Nations, as *Matth.* 28. 20. for impoſſible it is that all Nations can be profited by the Goſpel. 3. The doubt ſuppones that it is legall ſervility and Jewiſh to be under the Goſpell preached and the diſpenſation of ſignes and ſeals, even to the aged, ſuch as are Baptiſm, the Supper, rebukes, cenſures. 4. To be a viſible member, and viſibly in Covenant, and to be baptized, except all be found believers, muſt be Jewiſh. Now certain, it is a new Teſtament Ordinance that Miniſters preach and baptize all nations, though the greateſt part believe not.

The New Teſtam. Kingdom of *Chriſt* is ſpirituall, though there be in it externall ſignes and ſeales.

Q. 4. *If faith ſanctifie as faith, then an unbelieving whore might be ſanctified by a believing fornicator: For faith will do its formall work in every ſubject?*

Anſw. *Paul* never meant that faith doth ſanctifie in every ſubject, but in *ſubjecto capaci.* Faith ſanctifieth not inceſt and ſin, they are not capable to be ſeparated to a holy uſe: If fire as fire burn, then might all the water in the Ocean be dryed up with the leaſt ſparkle of fire. If prayer as prayer obtain all things, ſhall it obtain that the ſacrificing of your ſon to *God*, ſhall be accepted of him as holy and lawfull worſhip? Mr. *Baxter* ſaith excellently upon this ſubject. *A thing muſt be firſt lawfull, before it be ſanctified; God ſanctifieth not ſin in, or to any.* See the Argument, 1 *Cor.* 7. learnedly and ſolidely vindicated by him, ſo as the diſpute is at an end now.

How faith does ſanctifie the unbelieving wife to the believing husband.

Mr. *Rich. Baxter*, plain Scripture proof for Infant Baptiſm. 4. *Arg.* on 1 *Cor.* 7. p. 98, 99.

Q. 5. *What holineſs is it that is called federal, or Covenanto-holineſſe which is in Infants?*

Anſw. It is not ſo much perſonall holineſſe (though it may ſo be

be called, becauſe the perſon is a Church member, ſeparated from the world to *God*) as holineſſe of the ſeed, Society, Family, or Nation, which is derived from father to ſon, as if the father be a free man of ſuch a City, that priviledge is perſonall, as it is by the Law hereditarie freedome derived from father to ſon, if the father have *jus ad media ſalutis* right to the means of ſalvation, ſo hath the ſon. Hence this was firſt domeſticall, *God* made the Covenant with *Abraham* and his family: *I will be thy God, and the God of thy ſeed*, *Gen.* 17. it was extended to him, not as a father only, but as to be the head of the family; the children of Servants born in *Abrahams* family were to be circumciſed and to be inſtructed as having right to the means of ſalvation. *Gen.* 17. 12. *He that is eight dayes old ſhall be circumciſed among you, every man-child in your Generations* (ſo it is Generation-holineſſe) *he that is born in the houſe, or bought with money of any ſtranger, that is not of thy ſeed.* So *God* ſhowes clearly that in *Abraham* he choſed the Nation and the houſe, *Gen.* 18.19. *I know* Abraham, *that he will command his children* (that is too narrow a Church Viſible) *and his houſhold after him, that they ſhall keep the way of the Lord.* 2. Afterward he chooſed the Nation to be a *peculiar people holy to himſelf*, *Deut.* 7.6, 7. but not with an other new diſtinct Covenant, but in the ſame Covenant. 8. *But becauſe the Lord loved you, and would keep the oath that he had ſworn to your fathers*, to wit to *Abraham*. *Deut.* 10. 15. *He choſe their ſeed after them, even you, above all people*, not above all houſes. *Amos* 3.2. *You only have I known of all the familes of the earth.* So the externall Church Covenant and Church right to the means of grace is given to a ſociety, and made with Nations under the New Teſtament, *Iſa.* 2. 1, 2, 3. *Pſal.* 2.8, 9. *Pſal.* 22.27. *Pſal.* 87. 2, 3, 4. *Rev.* 11. 15. *Matth.* 18. 19, 20. And not any are baptized in the New Teſtament, (except the *Eunuch*, and *Saul*, *Acts* 8. 39.) who are baptized firſtly, but they are baptized as publick men repreſenting a ſeed; alſo ſocieties are baptized. *All Judea*, Mat. 3.3. *All the land of Judea*, Mark 1.5. *All the multitude, all the people*, Luk 4.7, 21. Sure the fathers were ſo Chriſtianed and Baptized as their children had right to the ſame ſeal. So *John* 3.22, 23, 26. *Cornelius* his houſe and with him were baptized

Of federall holineſſe.

The Covenant externall is made with a ſociety or viſible *Church* that out of them God may gather heirs of glory.

Acts 10.33.47. Three thouſand at once, *Acts* 2.39,40,41. The Jayler and his houſe, *Acts* 16.33. ſervants and friends. The houſhold of *Stephanas*, 1 *Cor.*1.16. was Baptized. And this 3. is holden forth as the Church, as *the houſhold of Narciſſus which are in the Lord*, Rom.16.11. *Aquila and Priſcilla, and all the Church at their houſe* v.5. *The Church at the houſe of Philemon*, Phil.v.2.which teacheth that the Covenant-holineſſe is of ſocieties and houſes under the New Teſtament as in *Abrahams* houſe, and as *Abrahams* houſe was Circumciſed, ſo are whole houſes under the New Teſtament Baptized. 4. *Paul* aptly calls it the holineſſe of the lump,or Nation, and the firſt fruits, root-holineſſe, the holineſſe of the root and the branches. Of the Olive Tree and the branches,*Rom.*11.16,17. (5.) The ſpeciall intent of *God* in ſending the word of the Covenant muſt evidence this; he ſends not the Goſpel unto, and for the cauſe of one man, to bring him in, but to gather a Church and his elect ones, by a viſibly and audibly Preached Covenant to a ſociety, to a City; to *Samaria Acts* 8. To the *Gentiles*, *Acts* 13. *To all Nations*, *Mat.*28.19,20. that they and their children may have right to ſalvation and to the means thereof, and to the Covenant, and therefore we are not curiouſly to inquire, whether the faith of the father be real or not, if the Goſpel be come to the Nation, to the Houſe, to the Society. The Lord in one *Abraham*, in one *Cornelius*, in one *Jayler*, (whom he effectually converts as far as we can gather from the Scriptures) chooſes the race, houſe, ſociety, nation, and gives them a Covenant-holineſſe, the mans being born where the call of *God* is, does the turn, as much as the faith of the Parent. For by the root is not neceſſarily meant the Phyſicall root the father. For *Abraham* was not the Phyſicall root and father, nor *Cornelius* of all the ſervants and friends in the houſe. But if a friend be in the houſe, or ſociety, and profeſſe the Goſpel, he and his obtain right to Baptiſm and the means of ſalvation. But as touching real holineſſe, it is not derived from a believing father, to make the ſon a believer,Scripture and experience ſay the Contrary. Nor 2. is internal and effectual confederacie with *God*,that,by which one is a ſon of promiſe, *Rom.*9. and predeſtinate to life,a nationall favour.For 1.no man is choſen to life in his father,becauſe the father is choſen:

What federall holineſſe is.

The being born where the Goſpel ſounds, of that nation & race is the ground of Covenant-holines as well as the faith of the neareſt parents.

chosen : A chosen father may have a reprobate son. 2. Election to life is not of nations, or houses, or societies, but of single persons. It is not said, *before the nation had done good or evill, I chosed this nation all and whole, not this, but I loved this man, not this man.*

Q. *What is the formall reason and ground that any hath right to Baptism?*

Answ. If we speak of a passive right, if the *Eunuch* believe, *Act.* 8. and if such have received the Spirit, *Acts* 10. they may receive baptism, The *Eunuch* moves not the Question whether *Philip* should sin in baptizing him or not? The *Eunuch* was troubled to make sure his own, not *Philips* Conversion. They who bring that Argument, ἐξ ὧν *Acts* 8. and that, *Mark.* 16. to prove that only such should be baptized, who believe actually and are come to age : They prove that the Church sinneth, if they baptize any, but such as are predestinated to life and really believe. For the faith that *Philip* asked for, was reall, *with all the heart*, not as the faith of *Simon Magus :* And the faith, *Mark* 16. 15. is reall saving faith, that brings salvation ; *he that believes is saved.* 2. It cannot be visible faith only ; for that is in *Simon Magus*, he doth visibly so believe and is baptized. Yet upon that faith he was not saved, being *in the gall of bitternesse* (3.) *He that believes not is damned.* The meaning must be, he that believes not savingly is damned : Or then he that believes not visibly, as *Magus*, and *Judas*, is damned, but this is most false, for *Peter* believes not as *Judas*, and yet he is not damned : Or then the meaning must be, he that believeth both really, savingly, and also professedly and visibly, is saved. And that is true, but it concludes that none are to be baptized, but both reall and visible believers. 4. If it be true that none are to be baptized but Covenanted ones, as *Acts* 2. 39. And if none be Covenanted ones under the New Testament, but reall believers and such as are predestinated to life, as our Anabaptists teach from *Rom.* 9. then must the Church without warrant of the Word baptize *Magus*, *Demas*, *Judas.* (5.) Then must also all Judea, all the Generations of vipers baptized have been both reall and visible believers, for they were all baptized, *Matth.* 3. 3, 4. *Mark.* 1. 5. *Luke* 1. 7, 21. Let Independents consider this, and what *D. Fulk*, and Mr. *Cartwright*,

The faith required of these to be baptized, *Acts* 8. 37. *Mar.* 16. 16. is real saving faith, not visible only.

wright, *Paræus*, *Calvin*, *Beza*; and our Divines speak on these places against the auricular confession of all the huge multitude. (6.) It is a wonder that any man should dream that the Eunuch made a case of conscience, *Acts* 8. whether it was lawfull to *Philip* to baptize, and not whether he himself did believe and could worthily receive the seal, *Act.* 8. 36. here is water (saith he) τί κωλύει με βαπτισθῆναι. (7.) So none can warrantably baptize any but persons dying in faith, and its not certain these have the faith that is, *Acts* 8. 37. *Mar.* 16. 16. But for the formall warrant of such as baptize: neither are the aged as the aged, nor Infants as Infants to be baptized; for so all the aged and all Infants even of Pagans are to be baptized. Nor 2. are all in Covenant, to be baptized: For such as are only really and invisibly in Covenant, and do make no profession of Christ at all, are not warrantably by the Church to be baptized. Only these whether old or young that are, *tali modo visibili federati*, such as professedly and visibly in Covenant, and called, *Acts* 2. 39. are warrantably baptized. Hence they must be so in Covenant, as they be called by the word of the Covenant, for they cannot be baptized against their will, *Luke* 7. 29. 30.

The formall ground of baptizing.

Q. *What warrant is there*, Act. 2. 39. *for Infant Baptisme?*

Ans. I shall not contend for the actuall baptizing of them at that instant. *But every one of you be baptized* ἕκαστος father and sons. Why? *the promise is to you and to your children*, break the Text into an hundred pieces, and blood it as men please, the Genuine Thesis which cannot be neglected, is, *These to whom the promise of the Covenant does belong, these should be baptized*, ἐπαγγελία. *But the promise of the Covenant is to you and to your children. Ergo*, you and your children should be baptized. The assumption is the expresse words of *Peter* and the Proposition is *Peters*. *Every one of you be baptized*, ὑμῖν γάρ ἐστιν *for to you is the promise of the Covenant*. *Calvin*, *Bullinger*, *Brentius*, *Gualther* clear it. 2. Who they are, who are in the neerest capacity to be baptized, he explaines, when he sheweth, that the Covenant promise is made *to those who are far off*, to the *Gentiles*, who the *Lord shall call*, then all that are under the call and offer of Christ in the preached Gospell, as *Prov.* 9. 1, 2, 3, 4. *Matth.* 22.

These to whom the promise is made should be baptized. But the promise is made to children, *Act.* 2.

bid

bid them come to the wedding, Luke 14. 16, 17, 18. &c. are externally in Covenant, and ſuch to whom the Covenant is made, and ſhould be baptized, its preſumed they give ſome profeſſed conſent to the call and do not right down deny to come, elſe they ſhould be baptized againſt their will. 3. *Calvin* ſhewes *Acts* 2. 39. that the *Anabaptiſts* in his time, ſaid, *the promiſe was made to Believers only*, but the Text ſaith, it is *made to you and to your children*, to infants, to the *children of the Prophets and of the Covenant made with the fathers*, Acts 3. 25. Now what ground doe *Anabaptiſts* give that all infants believe, or that ſome believe, ſince to them, their children were as *Pagans* without Chriſt, without the Covenant? if to *the children when they come to age and ſhall believe?* but what need to adde, and to your believing *Children?* for theſe are not children but men of age, their fathers and they both being believers. Now *Peter* ſets down two ranks, the aged who *heard the word with gladneſſe*, and *were pricked in heart*, *v.* 37. 41. and the *children*, and to both the promiſe is made, and what ground is there to exclude ſucking children? for the word, *Acts* 2. 39. is *Matth.* 2. 18. 1 *Cor.* 7. 14. where ſure the word is taken for ſucking children of whoſe actuall faith the Scripture ſpeaks not. 2. *The promiſe is to you and to your children*, can have no other ſenſe then, the promiſe and word of the Covenant is preached to you and to your children in you, and this is to be externally in Covenant, both under the Old and New Teſtament. If it have another ſenſe it muſt be this, *the Lord hath internally Covenanted with you the* 3000. *who have heard the word and with your children, and you are the ſpirituall ſeed, and ſons of promiſe, predeſtinate to life eternall*: as *Rom.* 9. they expone *the ſeed* in Covenant: But 1. Were all the 3000. *Ananias* and *Sapphira* and their children the ſpirituall and choſen ſeed? for he commands all, whom he exhorts to repent, to be baptized: And 2. Now to *Simon Magus* and *Demas*, and numbers of ſuch, *Peter* could not have ſaid, *the promiſe is made to you and to your children*, if it be only made to reall and actuall believers, as they ſay, *Peter* therefore muſt own them all whom he exhorts to repent, as the choſen ſeed. But if the former ſenſe be intended (as how can it be denyed?) to wit, the word of the Covenant is preached to you, an offer of Chriſt

The ſenſe of the words, *the promiſe is to you and to your children.*

is

is made in the preached Gospell to you. Then it cannot be denyed, but *the promises to all* the Reprobate in the Visible Church whether they believe or not, for Christ is preached; and promises of the Covenant are Preached to *Simon Magus*, to *Judas* and all the Hypocrites *who stumble at the word*, to all the *Pharisees*, as is clear, *Math.*13.20,21,22,23. *Acts* 13.44,45. *Acts* 18.5,6. *Math.* 21.43. 1 Pet.2.7,8. (3.) The promise, *I will be your God, and ye shall be my people*, must be one way expounded in the Old Testament, to wit, *you are externally only in Covenant with God.* But in the New Testament, it must have this meaning, *I will be your God*, 2 .Cor.6 16. *that is, you are all predestinate to life, and the sons, by promise, and the spirituall seed, to whom I say, I will be your God*: But so it may well be said, there were no internall Covenanters in the Old Testament, and there be none but only internall Covenanters in the New Testament, so that when the Lord sayeth, *Rev.* 11. 15. *The Kingdomes of the earth are mine, and my sons.* He must say, the Kingdomes, *Egypt*, *Assyria*, *Tyrus*, *Æthiopia*, &c. are chosen and the spirituall seed, and these Covenanted Nations and the Kingdomes of the Gentiles are all internally and effectually called, and there are no Visible Churches in the New Test. but only all invisible and saved. 4. If these words, *The promise is to you, and to your Children, be limited, to as many as the Lord shall effectually call*, either fathers or children; But Mr. *Stev. Marshall* judiciously observes; there is no more a Covenant-favour holden forth to their children, then to the children of Pagans; for the children of Pagans, if God effectually call them, have the promises made to them. 5. Its clear that externall Covenant-holinesse, is to these men ceremoniall holiness now out of date; and then externall calling the only means of internall and effectuall calling, *Math.* 22. 14. 1 *Cor.* 1. 18. 23, 24. *Luke* 15.1,2.and the fixed Church-hearing of the Preached Gospel is a ceremony. 2. That *God* should be the *God* of Infants of the seed of the Jews, a mercy to fathers and sons coming from free love, *Deut.*10.15. *Gen.*17.7. *Deut.*7.6,7,8. and Propheſied as a mer-

If all be really believers that are in Covenant with God under the New Testament, all the Kingdomes of the world which are the Lords and *Christs*, *Rev.*11. 15. must be believers and internally in Covenant with God.

How these words *and to your children* are not limited.

External Covenanting & the blessing of the Gospel contrary

Preached to the Nation, is but a Ceremony to the oppoſers of Infant-baptiſm to all ancient Propheſies, *Isa.*c.2.c.19. *Jer.*23. *Isa.*11. *&c.*

cy to the Gentiles by all the Prophets was a ceremony removed now in Christ. Yea 3. Externall covenanting and adopting, and chooſing of Israel is no mercy, except that a Pedagogue of the Law is a mercy for a time. 4. *The promiſe is to you and to your Children*, muſt be in a contradictory way expounded, to wit, *the promiſe is no more made to your Children ſo long as they are Infants, then to Devils.* Yea Fathers and Children not believing, though choſen to life, are excommunicated from viſible Adoption, calling, hearing the Goſpel-promiſes, for there is no covenanting now under the New Teſtament, but only internal covenanting of the Elect. 5. Young *Timothy* and children of believing Parents, and all the aged within the viſible Church, have no right to hear the preached Goſpel, before they beleeve and be the holy ſeed, more then Pagans. Yea 6. They can have no command of *God*, to hear the Goſpel, nor any covenant or Goſpel warrant, untill they be believers, for if there were no promiſe made to hearing and conſidering the word, if they ſhall beleeve, while as yet they beleeve not, and until they be effectually called, there can be no command, and no Law, to hear the Goſpel and the covenant offer made in Christ. It ſhall then be no more ſin for unconverted perſons *to turn away their ears from the Law*, and not to hear the Goſpel. 7. It were non-ſenſe to ſay to men under the externally propoſed covenant, *repent, hear the Goſpel, uſe the means, receive the ſeals*, and yet you have no right to hear, nor have we any warrant to baptize you, until ye believe; for *there is no promiſe made to you, nor to your ſeed and Children, untill firſt you beleeve.* And it muſt ſay there was no threatning to *Adam*. *Gen.* 2. 17. before he ſinned, and no promiſe to *Adam* nor to any now, *do this and live*, until *Adam* firſt ſinned, and firſt obeyed the covenant; and ſo, if *John* covenant to labour in *Peters* Vineyard, and *Peter* promiſe to him four pence, ſo he work twelve hours, otherwiſe he ſhall not pay him 4. pence, though *John* accept of the covenant, and work but one hour, whereas his covenant is to work for twelve hours, then no man can ſay to *John* (*work, for there is a promiſe made of four pence to you*) the other might deny; no ſuch promiſe was made to me, except I work twelve hours. It were, ſure, unfaithful dealing to *John* to ſay

If there be no covenanting under the N. T. but that of real beleevers, there can be no covenant-obligation upon the non-converted to hear, to beleeve the Goſpel, to receive the ſeals.

so. For the four pence ought not, by this Covenant, to be given to him except he work twelve houres: but he cannot without palpable falshood, say, I have broken no Covenant, in not working twelve hours: For though I consented to the covenant, and began to work an houre, yet the promise was not to me simply, but to me as working twelve hours; but there is neither face nor faith in this Answer: For the fulfilling of the covenant is only to give four pence to *John*, if he work 12. houres; but the promise and covenant was made to him and he hath foully broken. Yea a conditional covenant agreed unto and accepted, is a covenant, if we shall (as in reason we ought) distinguish between a covenant, in its essence and nature, and a covenant broken or fulfilled, a covenant or threatning, is a covenant and threatning obliging *Adam*, if it shall be agreed unto by silence, as *Adam* accepted the threatning, *Gen.* 2. 17. by silence, and Professors within the visible Church, by their professing of the Doctrine of the Gospel or covenant of grace, their receiving of the Seals and professed hearing of the Word, are under the covenant of Grace, and engage themselves to obey commands, promises, threatnings, and therefore promises are as properly made to them, *Act.* 2. 39. As commands, and threatnings, exhortations, invitations, and Gospel-requests are made to them. But though the Anabaptists ignorantly confound the promise, and the thing promised; the covenant, and benefits covenanted. *The promise is to you*, and so are the commands, and threatnings, whether ye beleeve or not, the command is to you, and layes an obligation on you, whether ye obey, or obey not, and the threatnings are to you, whether ye transgress or transgress not. It is true indeed, the promise, that is, the blessing promised, righteousnesse and eternal life is not given to you untill you first beleeve. *Object.* Is not the promise made the same way to the aged as to the children; and the same thing required of both: *The promise is to you and to your Children. But the promise is made to the aged only, if they actually beleeve.* Ergo, *the promise is made to the Children onely, if they actually beleeve, and so not to Infants.* *Answ.* Neither proposition nor assumption can bear weight. For the proposition when God saith, *I will be thy God* O Abraham, *and the God of thy seed.* Is it needfull

A conditionall covenant hath the compleat essence and nature of a covenant, and they are truly in covenant that are under it.

ful that God require the same conditions, that is actual beleeving that he may save Father *Abraham*, & also actual beleeving from hearing the word of the covenant preached from all Infants born of *Abraham* and dying in Infancy, or then all these Infants so dying must be eternally damned? nay, we beleeve many Infants (we reserve to the holy and glorious Lord his liberty of election & reprobation, *Rom.* 9.11.12) among the Jews were saved by the covenant of grace, though they died Infants. And this we condemn in Anabaptists, that they show no revealed way of God of saving Infants of beleeving Parents dying in Infancy, more then of saving Pagans and their Infants, for to them both are alike without the covenant of grace and without Christ; and therefore beleeving Parents have no word of faith, or of the Gospel to pray for the salvation of their children dying in Infancy, for such prayers have neither warrant in the covenant of Works, nor in the covenant of grace by their way. And yet that we are to pray, is to be gathered from *Gen.*19.18. 2*Sam.*12.16. *Job.*1.5. *Mark* 10.16. *Psal.* 28.9, and if we pray for their salvation, they must be saved by either Law or Gospel Its not enough, to say that we may pray for savages that never heard of the Gospel, nor of the covenant of grace, that they may be saved. For seeing *there is no name under Heaven by which men may be saved, but by the name of Jesus*, *Acts* 4. 12. *John* 14. 6. There is no other warrant of praying for such, then that God would send them the Gospel; and since Christ prayed for Infants and blessed them, which is a praying for them, *Gen.*48.15,16 *Deut.*33. 1.6,7,8.&c. *Eph.* 1.2. *Gal.*1.3. 1 *Cor.*1.3. 1 *Tim.* 1.2.2 *Tim.*1.3. See *Mar.*10.16. he must own them as blessed in Christ, in whom all the Nations of the earth are blessed, and so covenanted with God in Christ.

Anabaptists provide no salvation by Law or Gospel, or by Jesus Christ, for the saving of Infants born of beleeving Parents, more then for saving of Pagans and their Infants.

2. It is false that the promise is made only to the aged, upon condition of actual beleeving. 1. It is made to their children expressly in the Text, and for the way of their beleeving, we leave it to the Lord. Nor is it true, *that the promise is made to the aged, upon condition of beleeving*. The promise is made to them absolutely, whether they beleeve or not. But the blessing of the promise and covenant of grace is given and bestowed only conditionally,

Its false that the promise is made to Infants & to the aged only upon condition of beleeving.

nally, if they beleeve. The promise is absolutely made: its called conditional from the thing conditionally given.

Obj. But is not this an approven distinction, that persons are within the Covenant, either *externally, professedly, visibly*, or *internally, really*, or according to the intention of God? *Ergo*, such as are externally within the Covenant, are not really and indeed within the covenant of grace.

Ans. The Adverb (*really*) relates to the reall fruit of the fulfilled covenant, and so such as are only externally within the covenant, are not really within the covenant, for God never directed, nor intended to bestow the blessing covenanted, nor grace to perform the condition of the covenant upon them? but they are really covenanted and engaged by their consented profession to fulfill the covenant. And as the commands and threatnings of the covenant of grace lay on a reall obligation, upon such as are only externally in covenant, either to obey or suffer, so the promise of the covenant imposes an engagement & obligation upon such to beleeve the promise, but sometimes, we say the promises of the covenant of grace are not really made to the Reprobate within the visible Church, because God intends and decrees to, and for them, neither the blessing promised, nor the saving grace to fulfill the condition or to beleeve. And therefore these words are figurative, *Heb.* 8.10. *This is the Covenant that I will make with the house of Israel, I will write my Law in their minds*, &c. that is, this is the speciall and principall covenanted blessing, I will give them a new heart: which must not be called a simple prediction, though a prediction it is, but it is also a reall promise made absolutely to the Elect, which the Lord fulfills in them: And this is called the Covenant. Because 1. They are no better then non-Covenanters upon whom the Lord bestowes not this part and blessing of the covenant. 2. The truth is, the promise of a new heart is not made to the visible Church, which is only visible: but to the Elect & invisible Church. And if Anabaptists shall expone these words, *Acts* 2.39. *The promise of a new heart is made to you and to your Children, upon condition that you and your Children beleeve*, which they cannot do until first they have a new heart, its as good as *Peter* had said, *God promiseth to you and*

How visible professors are really within the Covenant, and not really within it.

and to your Children grace to beleeve, and a new heart to obey him, upon condition that you first beleeve. And that is, *Gods promise to you to beleeve upon condition that ye beleeve,* which is ridiculous, and therefore we cannot say that this promise of a new heart is made to all that are commanded to beleeve and repent and be baptized. For Elect and Reprobate, and all are under these commands, if they be members of the visible Church. But the promise of a new heart is not made to all within the visible Church.

The new heart is not promised to all, who ought to repent and to be baptized.

Quest. *How then? Must the promise of a new heart be here excluded? And shall nothing be meant in the word, but a promise of forgivenesse and life is made to you and your Children.*

What is promised, Act. 2 39. whether a new heart be therein promised, or excluded.

Answ. I should judge it hard, to say, that were the only promise here made, *the promise of a new heart is made to you all, therefore repent and be baptized.* The Antecedent is not true. 2. Therefore because *Peter* speaks unto, and of a mixed multitude, Fathers, Children, Elect and Reprobate, who must first understand, the promise of life and forgivenesse is made to you. *Ergo*, all come to age, repent and be baptized. And because the promise is made to your Children, therefore let them be baptized. And 3. the promise of a new heart is not to be excluded, because there were in the company to whom, and of whom the Apostle *Peter* speaks, many Elect, in whom the old Prophesie, *Jer.* 31. *Ezek.* 11. was to be fulfilled; for he saith, *The promise is made to as many as the Lord shall call*; to the Gentiles, it were a sense too narrow, to exclude that promise, and therefore, as the great promise, *I will be thy God, and the God of thy seed* (which chiefly is meant, *Acts* 2. 39.) requires not the same condition in Fathers and Infants, nor the same condition in Fathers, *Wives, hewers of wood, Officers and Commanders, little ones*, and such as were not born, *Deut.* 29. with whom the Covenant is made. For the same faith in Fathers & in Infants, and faith working in the same duties cannot be required of Husbands, Wives, Magistrates, and hewers of wood) so neither is the promise made the same way to Fathers, Children, *Jews near hand*, and *Gentiles farre off*, to Elect and Reprobate.

Quest. *How can the promise of the Covenant, to write the Law in the*

the heart, be made absolutely, and not to the Reprobate, but to the Elect only? For the Elect are only these to whom that promise is made, and yet the Reprobate is really in the Covenant of Grace, and the promise is made to them as hath been said.

Mercies of the Covenant, are not alike and the same way promised to the Parents in covenant, to wit, Elect & Reprobate.

Answ. It is no inconvenient that the Reprobate in the visible church, be so under the covenant of grace, as some promises are made to them, and some mercies promised to them conditionally, and some reserved speciall promises of a new heart, and of perseverance belonging not to them. For all the promises belong not the same way, to the parties visibly and externally, and to the parties internally and personally in covenant with God. So the Lord promiseth life & forgiveness shall be given to these who are externally in the covenant, providing they beleeve, but the Lord promiseth not a new heart and grace to beleeve, to these that are only externally in covenant. And yet he promiseth both to the Elect.

The Covenant of Grace is considered two wayes, *in abstracto, & in concreto.*

Hence the covenant must be considered two wayes, *in abstracto* and formally, in the letter as a simple way of saving sinners, so they beleeve, so all within the visible Church are in the covenant of grace, and so it contains only *the will of precept.* 2. In the *concret*, as the Lord carries on the covenant in such and such a way, commensurably with the decrees of Election and Reprobation; As the Lord not only promises, but acts and ingraves the Law in the heart, commensurably with his decree of Election, so the Elect only are under the covenant of grace. The word tells of no condition or work, or act to be performed by any, which if he do he shall have a new heart: aud therefore the promise of the *ingraven Law in their heart*, is not a simple promise made to the covenanters as covenanters, for so it should be a promise to all visible covenanters (for visible covenanters are essentially covenanters) but it is both a promise and a prediction, yea a real execution, or an efficacious way of fulfilling the deeree of Election to such & such chosen, & specially loved of God Covenanters.

The new heart is promised to such special covenanters, not to covenanters in general, and as covenanters.

2. A new heart hath a twofold consideration, one as *a duty command.* 2. As *a blessing promised*, as to the former, *Ezech.* 18. 31. *make you a new heart and a new spirit*, Jer. 4. 4. *Circumcise your heart to the Lord, take away the foreskin of your heart,*

heart, ye men of Judah, Eph 4. 23. *be renewed in the spirit of your minde*, Eph. 4. 14. *Awake thou that sleepest and rise from the dead:* these are either bare commands, without any Gospel strength given to obey, and so they are legall commands in the latter obliging all visible covenanters to obedience, and so, *all Letter, all Law*, no Gospel-strength to perform speaks poor unmixed Law. In this case God repeats and craves back again from broken men a sound heart, which they sinfully lost in *Adam*, and may justly seek heart-conformity to his holy Law from all men. Or then these commands are backed with Gospel-strength to obey, and so they are both commands and blessings promised, as *Jer.* 31.33. *This my Covenant* (a covenant and something more) *shall be* —— *I will put my Law in their inward parts, and write it in their hearts* —— 34. *Ezech.* 11. 19. *Ezech.* 36. 26. *Heb.* 8 6 10,11,12. so the more strength promised the more Gospel. Neither is there any inconvenience, to say that the Reprobate visible covenanters are not thus, as touching the special promises of a new heart and perseverance of the Saints, really in the covenant of grace.

The new heart is considered as a duty commanded. And 2. as a blessing freely promised.

The Reprobate is not in the Covenant of grace as touching some special promise.

Q. *Who are they, who are to beleeve God shall give them a new heart?*

Answ. No man is positively to beleeve it, while God work it in him; for no man is to beleeve that he is predestinated to glory, while he first have the effects thereof in him, *the hidden Manna, the white Stone, the new Name.* But no man is to despaire or to create fatall inferences that he is Reprobate, since God begins kindly with him with a Gospel-call.

CHAP. XIV.

Considerations of the Arguments from Gen. 17. Mark 10. 15, 16. Luke 18. Matth. 19. Rom: 11: *for Infant-Baptisme.*

IF God be the God of *Abraham* & of his seed, *Gen.* 17. therefore every male childe shall be entered in the covenant, by the initiall

initiall seale of Circumcision, and so women also who eat the Passeover, which the uncircumcised might not do: and *Peter* was sent to the Circumcision, that is, to all the *Jews* men and women, and so the women is some way in the men, any they might be circumcised in them upon the same ground, because the same promise is made to fathers and to children, must infants be baptized, *Acts* 2.39. 1. This is the Lords own Argument, *Gen.* 17.7. there were multitudes of differences between Circumcision and Baptism as we grant, but in the substance nature and Theologicall essence, and in the formall effects they are the same. We grant that Christ revealed in Types, Sacrifices, to come, darkly offered may differ from Christ as clearly offered, Preached without these already abolished shaddows and who is now come. Yet he is the same Saviour to them who believed in him then and now, *Acts* 10. 43. *Acts* 15. 11. And we 2. argue not simply from the letter of the Covenant. *I am your God.* Ergo, *be baptized,* for one might reply, *I am your God,* Ergo, *offer such beasts to me,* it shall not follow, *But I am your God,* and the God of your seed offering to you the same Christ and righteousnesse that was offered to *Abraham* in the same Covenant: *Ergo,* all of you be baptized who are under the same Covenant. For,

How the Lords Argument for Circumcision fits us for Baptisme.

1. Circumcision of the flesh was a seal of the Circumcision of the heart promised in the Covenant of Grace, *Deut.* 30. 6. and of the cutting of the foreskin thereof, *Jer.* 4 4. *Jer.* 9. 26. *Ezech.* 36. 26, 27. and Baptism is the same, *Col.* 2. 11, 12. *Tit.* 3. 5.

2. Circumcision is a seal of the righteousnesse of faith, *Rom.* 4. 11. so is Baptism, as 1 *Pet.* 3. 21. *Rom.* 4. 24.

3. Circumcision is a seal of the Covenant, and by a metonymy called *the Covenant of God in the flesh, Gen.* 17. 7, 13. so is baptism, a solemn installing of all *Samaria, Acts* 8. in the Christian Covenant, and so *Acts* 2. 39.

4. Circumcision is a solemne way of instituting any in the Church of *Israel,* so we are by one Spirit baptized into one body, 1 *Cor.* 12. 12, 13.

1. The command of Circumcising is as large as Covenanting, but that is with *Abraham* the father, and his seed, *Acts* 2. 39. makes the command of being Baptized, ἕκας⊙ *every one of you be Baptized,*

zed, as large as the promise of the Christian Covenant, and call: *For the promise is to you and to your children, and to as many as the Lord shall call.*

2. The command supposes that all the Circumcised, the males of eight dayes old understand not the promise of the Covenant, the nature, use, signification, and end of the seal, and the command to be baptized, supposeth that the children to whom the Covenant promise is made do not understand the same as touching baptisme and the Covenant-promise, *Acts* 2.39.

A comparing of the command of Circumcision and of the command of baptism in three.

3. If the positive command be generall, that all these in Covenant should be marked with the initiatorie seal of the Covenant: As *Gen.* 17.7,8. *I am thy God, and the God of thy seed*: Therefore old and young be Circumcised, then there was no other command in particular, to baptize old or young, but the institution of Baptism in place of Circumcision needfull. As touching the application of it to persons, old or young, except the ground of externall Covenanting stand as warranting to administrate the seal to all, so Covenanted; Yea, and if there be a positive command and warrant in the New Testament to tender the Seal of Baptism to none but to the aged, that can give an account of their faith, and do actually beleeve; then should there be an expresse command in the New Testament concerning Baptism as concerning the Lords Supper, that every one before they be Baptized, try and examine themselves, whether they savingly beleeve or not, before they be Baptized, otherwise they receive their own damnation, as in the Lords Supper, for self-judging and self-examination, if actuall beleeving and being internally in Covenant, as these in whose heart and inward part of the Law of Grace must be ingraven, be the necessary condition required in all these to whom the Church can warrantably tender Baptism as the seal of the Covenant: And we require a positive command in the New Testament, see that ye Baptize none though they professe they be in Covenant, except such as can try and examine whether they savingly beleeve or not: and here *Anabaptists* must flee to the consequences of the Word and reasons drawn from the Covenant of Grace, as well as we, and an expresse command they cannot flee unto, nor is it in Old or New Testament: It should not move us, that Infants understand neither command

If actuall faith be required in all to be baptized, there should be a command of self-examining in the N. T. of all before they be baptized.

nor seal, nor Covenant, for the Argument is against the Holy Ghost, and they are obliged to answer it; for Infants are as ignorant of the promises, the speciall mysteries of the Gospel, as of Precepts of the Gospel. And yet the promises of the Covenant of Grace are expresly to Infants of the New Testament *Acts* 2. 39. promise ἡ ἐπαγγελία, The Gospel-promise made to *Abraham*, *Gal.* 3.16. The Gospel and promise of righteousnesse of the Spirit of Life, *Gal.*3.17,18,22,23,28. *Gal.*6.2. *Rom.*4.13,16,20. *Rom.* 9.8. 1 *Tim.*4.8. *Heb.*4.1. *Heb.*6.12,15. *Heb.*8.6. *Heb.*9.14. 1 *John* 5. 1. is made τοῖς τέκνοις ὑμῖν *to your children* of the New Testament, to your Infants, *if they beleeve* (say they) 1. Can Infants actually beleeve? 2. Is not the promse so made to the Turks, if they beleeve?

But it were an easier way to Anabaptists to say, infants under the New Testament are externally in Covenant, where as Parents beleeve, and members of the Church are follwed with Covenant-mercy, only because they understand not, and the adminstration is more spirituall under the New Testament, and faith more urged God requires not the dipping of Infants in Rivers (a ceremony more onerous, more, truely in women with child, virgins, diseased persons, in winter, in cold countryes, against the world, the second Command, the third, the fourth, the sixth, the seventh, then that it needs be refuted) it being only a ceremony which they may well want. But now Infants of beleevers are casten out, for no fault, of the Covenant of Grace.

How many wicked absurdities must follow the excluding of Infants from the Covenant of Grace.

(2.) From Covenant-mercy *to the thousand Generatoon.* Contrary to *Gen.*17.7. *Exod.* 20. 5.

(3.) From Covenant-prayers and Church-prayers: Contrary to 1 *Sam.*12. *Psal.* 28.9. *Psal.*67.1,2. *Psal.* 103.4,5.

(4.) From the blessing of the Lords Covenant-presence, who dwels in the Nation, in the Kingdome, *Ps.*135.21. *Ps.*132.13,14. *Rev.*11.15. *Isa.*19.25. *Isa.* 2.1,2,3. 2 *Cor* 6.16. *I will dwell in them, and walk in them, and be their God, and they shall be my people.* 18. *And I will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty.* Though this be spoken to all the Covenanted people of God, yet are Infants casten out of the bosome of a Covenant Father and God?

(5.) Infants

(5.) Infants are debarred from Covenant-calling and gathering in under the wings of Christ: Contrary to *Matth.* 28. 19, 20. *Matth.* 23. 37. *Psal.* 147. 19, 20. and excluded from Gods Covenant-choise; Contrary to *Deut.* 7. 6, 7, 8, 9. 13. 14. *Deut.* 10. 15. and left being heirs of wrath, a prey to Satan.

(6.) They are Excommunicated from Covenant-blessings earthly, and the tabernacle-protection promised in the Old and New Testament: Contrary to *Deut.* 28. 4. *Lev.* 26. 6, 7, 8, 9. *Psal.* 37. 18. 22, 25, 26. *Psal.* 9210. *Psal.* 112. 1, 2, 3. *Ezech.* 34. 24, 25, 26. *Ezech.* 36. 29. 35, 36, 37. *Ezech.* 8. 7, 8. And in the New Testament, *Matth.* 6. 27, 28. 33. 1 *Tim.* 4. 8. *Heb.* 13. 5, 6. which were nothing if our Heavenly Father provide bread, protection, safety; dwelling in the land, and our houses, to the fathers, but the children had no charter but to beggery, to the sword, to be devoured by wild beasts and the diseases of Egypt: And the Infants have nothing from the Covenant but what Infants of *Amaleck*, and *Babylon*, 1 *Sam.* 15. 1, 2. *Psal.* 137. 5. and of *Sodom* have, *Gen.* 19.

(7.) they are members of Satan, of the Kingdome of the Prince of darkneſſe, not members of Christs Body, since there be but two Kings, two Gods, Satan, 2 *Cor.* 4. 4. *Eph.* 2. 1, 2. *Eph.* 6. 12. *Matth.* 12. 29. and Christ the King and Head of his body. And it is known that Infants within the Visible Church, suffer incursions of Devils, dreadful diseases, death; and being without the Covenant, as Pagans; these evils must either be acts of revenging justice, and preparatorie to the judgement of eternall fire, or blessed in Christ: But if the former, they are damned, if the latter, what blessing is there without Christ?

(8.) Being without the Covenant. 1. Infants cannot be chosen and predestinate in Christ to salvation, *Eph.* 1. 4. *Rom.* 9. 11. nor given to Church to be saved Covenant-ways, as *John* 17. 2. *John* 6. 39. nor loved, from eternity, nor in time, as Arminians teach, and so must be carried in Christ to Heaven or Hell, or rather to a mid place, without God or providence, or decrees, or fore-knowledge, or counsel of God. 2. They being without the Gospel-Covenant, cannot be redeemed by Jesus Christ his Blood, but some other way: Contrary to *Acts* 4. 12. 3. If Infants be born without sin, as Anabaptists teach, they die, and go either to Heaven,

Remonstrant. Script. Synod. ar. 1. p. 2. *Thes.* 9, 10.

Infants not predestinate to life in *Christ*, not redeemed in *Christ*.

Infants neither capable of heaven or hell by this way.

and so Christ took not on him their nature, and is not their Saviour: or they go to everlasting torment, and yet never sinned, which is repugnant to Divine justice: Or to some third place of which the Scripture speaks not. And yet the word saith, *Rev.*20.12. *that the dead small and great shall stand before God, and shall be judged.* And the Scripture saith Infants are capable of punishment, and of being cut off, and the Parents punished in them, and they bear Covenant-wrath in their Parents: As is clear in the seed of *Jeroboam*, of *Achab*, of others, *Exod.* 20. 5. *Gen.* 17. 14. 4.

Infants saved without *Christ*, not capable of Grace, of remission, justification.

Neither remission of sinnes, justification, nor life eternall, nor Sonship, nor adoption in Christs suffering death, and in the Blood of the everlasting Covenant, can belong to Infants if they be without the Covenant.

9. Nor can children be capable of being blessed of Christ, *or of his laying on of his hands*, As *Mark* 10. if they be not under the N. Test. capable of Covenant grace: And it is to be minded, that Covenanting Parents, *Luke* 18.

1 Such as came to him to be cured of their diseases, and beleeved him to be *Messiah*, the Son of *David*, as the blind call him, *Mat.*20. and the woman of *Canaan*, *Mat.*15. *Luk.* 18.15. προσέφερον *brought to him little Children*, as *Mat.*8.16. *Mat.*9. 2. *Luk.*4.40. they brought the sick.

2 The children were not diseased, nor possessed: And the Parents being desirous they might be blessed, as the event proved, it is clear they were not children of heathen, but members of the Visible Church.

Of the children brought to Christ.

3. Τῶν γὰρ τοιούτων *Of such is the Kingdome of God*, *Luk.*18.16. we cannot think that his meaning is of such as such, is the Kingdome of God, as if all Infants of Jew and Heathen, belonged as subjects to the Visible Church, for then the Infants of all Heathen should be Covenanted members of the Visible Church, and yet their Parents are without the visible Church, and when they grow to age, they should without any scandall be Excommunicate, which were monstrous, nor can the Invisible Kingdome of *God* be of such, as if all *Infants*, because Infants were saved. Nor,

Of infants as infants, the Kingdome of *God* is not.

4 Can the taking of them be a meer Embleme that such were blessed, for so, beside that Doves and Lambs, for meekness are capable

capable of being taken in the armes of Christ, and blessed, Christ bids them, in all times *coming*, be suffered to come, and not forbidden. *v.* 16. which saith he desired the whole species of Infants of the Visible Church to be brought to him. Nor doth Christ make acts of Emblems ordinary, but he will have children at all times to come to him: *forbid them not*; He once cursed the fig-tree, that was an Emblem: and did but once wash his Disciples feet, and that was an Emblem. And,

5. He could not mean, that onely Infants predestinate to glory should be suffered to come: For he saith indifferently ἄφετε τὰ παιδία, *suffer little children to come*: Now he should then have given marks to discerne predestinate children and suffer them. (2) And receive them only as *Disciples*, *in my Name*, *Mar.* 6.36,37. (3.) He should have laid his hands upon some Infants, as predestinate to glory, and forbidden others to come. And the Parents should have known what children are predesti na te to life, and should come, and what not.

6. The Text evidences that the disciples had a prejudice and a carnall one, at Infants, thinking they understood nothing of Christ and of the Kingdome of Grace. the Disciples ἐπετίμησαν *rebuked these that brought them*: as *Anabaptists* do. And Christ rebukes them, and instates infants of beleeving Parents as members of the Visible Church.

7. Nor was it extraordinary, when Christ said *suffer little Children to come*, but he would have the species instated members of such a Kingdom. *Ergo*, some of the kind must be saved, and examples must be verified (saith Mr. *Cobbet* judiciously) in some particulars.

8. *Of such is the Kingdome of God*, of such in Covenant-relation is the Kingdome of God, of such subjects. For if Christs reason be, of such for humilitie, meekneſſe, want of malice, and envy, as 1 *Pet.* 2. 1, 2, 3. *Matth.* 18. *Psal.* 131. 1, 2. *is the Kingdome of God*: he must mean by the Kingdome of God, the Kingdome of Glory & the triumphing Church, this sense is refused by *Anabaptists*. 2. The Infants of Pagans, and of all men, by nature, within and without the Church, are as well marked resemblances of converts, as they. And we must say that Christ would have taken

ken in his arms, and blessed all the Pagan-Infants, and when they grow to age they should be for no fault, but for age only, Excommunicate from the blessing, for Pagan-Infants as well resemble humility and harmlessenesse (if only the personall qualification of converts, and heart-converts, not the Covenant and Church-holinesse of visible Professours, be here meant) as Infants within the Visible Church.

Hieronymus increpant, non quia nollent iis salvatoris et manu & voce benedici: sed quod nondum habentes plenissimam fidem putarent eum in similitudine maliorum hominum importunitate lassari.

6. There was no other designe and purpose in Christ, in that emphathick expression, *forbid them not to come* πρὸς μὲ *Mat.* 19. 14. πρὸς μὲ *Luke* 18.16. *to me* their Saviour, as well as the Saviour of the aged, but to hold forth the common interest of the whole species of infants (τὰ παιδία) within the visible Church, their Covenant interest in Christ, for there is no imaginable reason but, the conceit of want of understanding (the prejudice of *Anabaptists* only) why the Disciples should have aimed to debar them or any poor sinners from accesse to the Saviour of sinners.

Chryso. Hom. discipuli expellebant pueros causa dignitatis Christi.

10. Christ *took them in his armes, layed his hands on them, blessed them.* Now this was a personall reall favour bestowed upon intents, had infants been meer symbolick and doctrinall *resemblances* of the humilitie of reall converts, and the young ones as much without the Covenant as Pagans, and as uncapable of Covenant-grace and covenant-seals, because void of actuall faith now under the new Gospel-administration, as horses or beasts, let the apposites of their Baptisme show what sort of blessing it was, that Christ bestowed upon them, if it be not: 1. Of more value then *Jacobs* blessing of *Ephraim* and *Manasseh*, or at least as reall, and certain, Christ the Lord from heaven must as Soveraigne, who had power to curse the figtree and it withered, by his soveraigne power have blessed, in them the whole race of infants in the Visible Church, and declared them Covenanted Church members under the new Testament in this eminent act of blessing the children and in commanding that all such might have free accesse to him as King, since the young ones were Subjects of *the Kingdome of God*, as well as the aged, and expressely forbids, that in time to come, they be hindred to come to him, *Mark* 10.14. *Luk.* 18.16. *Matth.* 19. 14. and three Evangelists are three sufficient witnesses, (2.) Christ the Lord is the Supreme and Soveraigne Lord of blessing and cursing:

Christs taking in his armes the children & blessing then, did not act mere resemblances and Emblems.

The efficacy of *Christs* blessing the children.

sing: for in him *all the Nations of the earth*, and with them, young ones a considerable part of the Covenanted Nations, *must be blessed.* (3.) If *Isaac* blessed *Jacob*, and *he must be blessed*, *Gen.*27.29,33. and *Jacob* blessed the twelve Tribes, *Gen.* 49.28 and *Moses* the *man of God blessed Israel*, *before his death*, *Deut.* 33.1,2.*&c.* with Covnant-blessings, and they were really blessed; Christ must as really with Covenant-blessings, have, in this, blessed the whole race of infants of Covenanting-parents, except *Anabaptists* say that it was some complementall salutation, for the fashon that Christ bestowed upon infants, when the Evangelists say, *he blessed them*, *Matth.* 19.13. ὐπεφέροντο *Mark* 10. 16. ἠυλόγει αὐτά. 4. by the gloss of the adversaries. Christ blessed them symbolick and doctrinall *resemblances* of the humility and docility of reall converts, and they were blessed as meer signes, as the Elements in Sacraments are blessed, or as new made ccrucifixes are blessed and dedicated to divine worship, as resemblanes of Christ crucified; and as Popish Images are symbolically blessed, a strange device, or rather a strong delusion. 4. If Christ prayed for infants as *Matthew* sayeth the mothers or parents sought that of him, *Matth.*19.13. his prayers must be grounded upon the word of the Covenant, and what could he seek for infants peace in these, but Covenant-mercies and salvation: for Christ was not to work a miracle upon them, and he satisfied the desires of these, who brought them on their armes, and therefore could not go on their feet, nor give a confession of their faith, they were born as the man sick of the palsie, *Math.*9.2. (5.) Now as Christ is always hard in his prayers, *John* 11. 42. so his blessing he bestowed upon them (though *Anabaptists* will have them without Christ and the Covenant and under the curse of God) must either be a blessing of the Covenant of Grace, or Covenant of Works, for a third sort of blessing the Scripture knows not: *Moses* takes all blessings up in these two. *Deut.* 27. 12,15,16. *Deut.* 28. 2,3,15,16. *Deut.* 30.19. *I set before you life and death, blessing and cursing*, and so doeth *Paul*, *Gal.* 10,13,14. *Heb.* 6. 7,8,1,15. But Christ could not bestow the Law blessing of Works upon these infants, for they had not fulfilled the Law in their persons, nor can infants or any flesh be justified by the Law, *Rom.* 3.20. therefore must Christ have

They came that he should *pray for them.*

Christs blessing of the children not as when the elements are consecrate

His blessing either a Law-blessing or a blessing of the Covenant of Grace.

have bestowed upon them the blessing of the Covenant of Grace, *Gal.* 3. 14. *Heb.* 6. 14. let it be the blessing of remission and life, or reall right to the Kingdome of God, it is a blessing of the Covenant. 6. The faith of the parents that brought them is holden forth, *Matth.* 19. 13. *Then were little children brought unto him, that he might lay his hands on them and pray:* then had they faith in Christ, that his praying and blessing should be available to infants, its a conjecture that they came with a may be, or as Mr. *Cobbet* well sayeth, a faith grounded upon a possibilitie of Election separated from the Covenant, that is secret, and the Covenant revealed, and so this, not election abstracted from that, can be the ground of faith, *Deut.* 29. 29. and when Christ saith, *Matth.* 18. 4, 10. that little ones Angels behold the face of his Father, and the Holy Ghost saith, *Heb.* 1. 13. that Angels are Ministring Spirits διὰ τὸς μέλλοντας κληρονομεῖν σωτηρίαν, *For these that shall by heritage or lot injoy salvation.* Its cleare, infants have their share of salvation, and by Covenant it must be. As also the blessed seed is promised to *Adam* before he have a child, and to his seed: To *Seth*, *Japhet*, *Isaac*, *Jacob*, *Abraham*, when *Cainan*, *Cham*, *Ishmael*, *Esau*, *Abrahams* Idolatrous house, to *David*, when his brethren are refused, and to these as heads of Generations, when contrary Generations, and the houses of *Cainan*, *Cham*, *Ishmael*, are rejected: Hence the *house of Israel*, *the seed of Israel*, *the seed of Jacob*, and there shall be added to the Gentiles, *Isa.* 49. who shall bring in to the Church *their sons and their daughters upon their shoulders*, 22. *Isa.* 54. 1. *Sing O barren —— for moe are the children of the desolate then of the maried wife, saith the Lord*, Isa. 60. 4. *Lift up thine eyes round about, and see, all they gather themselves about, they shall come to thee: thy sons shall come from far, and thy sons shalll be nourished at thy side.* *Israel* marying and *Israel* according to the flesh is the *holy seed*, *Neh.* 7. 61. *Neh.* 9. 2. *the holy seed have mingled with the heathen.* 1 Chron. 16. 13. *O ye seed of Israel his servants, ye children of Jacob whom he hath chosen, be mindfull of his Covenant.* And this holinesse by externall Covenanting is extended to the Gentiles, 1 *Cor.* 7. 14. *But now are your children holy*; and its holinesse the Jews to be called in, *Rom.* 11. 16. *If th' first fruit be holy, the lump is also holy: and*

A Covenanted seed is propheciced to be added to the Jews under the New Testament.

and if the root be holy, so are *also the branches*. So it is propheci-ed, *Isa.*61.9. *Their seed shall be known among the Gentiles, and their off-spring among the people: All that see them shall acknow-ledge them, that they are the seed that the Lord hath blessed.* 6. *But ye shall be named the Priests of the Lord*, (holy by Covenant as was *Aarons* house, because in Covenant visible with *God*) *men shall call you the Ministers of our God: Ye shall eat the riches of the Gentiles; and in their glory shall ye boast your selves*, Isa. 62. 2. *Thou shalt be called by a new name, which the mouth of the Lord hath named.* v. 12. *And they shall call them the holy people, the Redemed of the Lord: And thou shalt be called, Sought out, A City not forsaken.* Isa. 65. 22. *As the days of a tree, are the dayes of my people: and mine elect* (by calling) *shall long enjoy the work of their hands.* Sure he propheſies of a visible Covenanted-people under the New Testament: For he adds, v. 23. *They shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their off-spring with them.* Now to any godly Reader, there is here. 1. a Prophe-sie to be fulfilled of the Gentiles brought is, as is clear, *Isai.* 61. 1, 2, 3, 4. Christ, *Luke* 4. applyes that Text to himself. And 9. *Their seed shall be known among the Gentiles.* Isa. 62. 2. *The Gentiles shall see thy righteousnesse.* And for Chapter 65. 1, 2, 3, 4 *Paul* expounds it of the in-coming of the *Gentiles*, *Rom.* 9. 24, 26. *Rom.* 10. 20. *Eph.* 2. 12, 13. *Rom.* 15. 20. (2.) He speaks of a Visible Church and of their seed, *known among the Gentiles, all that see them shall acknowledge them, that they are the seed which the Lord hath blessed*, Isa. 61. 9. *But they did not see the white Stone* (the seal of their election) *and a new Name which none can read but he that receives it*, *Rev.* 2. 17. And they see them a seed and off-spring of the Covenant people of *God*. Isa. 62. 12. *They shall call them the holy people:* then they must judge them a Visible Church. But a Church of such as are predestinate to glo-ry, they cannot see them to be. (3.) *Isa.* 55. They are a Vi-sible Church. 21. *They shall build houses and inhabit them*——— 22. *They shall not build and another inhabit, They shall not plant and another eat.* And the reason is 33——כ *Because they are* (they shall be, its a Propheſie under the new Testament) *the*

There is Covenanted visible seed propheſied to be under the N.T.

seed of the blessed of the Lord, and their off-spring with them. Jer. 23.22. *As the Host of Heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of* David. What seed? The Visible seed: *And the Levites that Minister unto me will I multiply*:-He alludes to the promise made to *Abraham*, of multiplying his seed, *Gen.* 13.15. *Gen.*15.5. *Gen.* 2.17. And d this promise made to *Abraham* (saith *Calvin*) belongs to them all, and he would have them not to doubt of the restitution of the people to their own Land. Now the people aud Levits, and house of *David* were never so multiplyed in the Jews, after the deliverance from *Babylon*, and therefore must be extended to the New Testament. And if God establish *Davids* seed for ever, *Psal.*89.4. And the *seed of his people shall possesse the gates of their enemies*, Gen.24.60. And if he powre his Spirit upon the *seed of* Jacob, Isa.44.3. and *Circumcise the heart of the seed of his people*, Deut.30.6. *and put his words in the mouth of the seed of his people, and their seeds seed for ever*, Isa. 59.21. *And the seed of the righteous be blessed on earth*, Psal37.26. not simply because they are a seed (for the whole seed of man should be blessed, if so) but because *they are the seed of his servants*, Psal. 69. 36. *of the Jews*, Esther 6.13. *the Children of his servants*, Psal. 102. 28. See *Jer.*31.35.36.37. *Isa.* 6.13. *because the seed of Abraham*, and in the covenant made with *Abraham*, *Exod.* 2. 24. 2 *Kings.* 13 23. *Psal.*150. 8,9. *Psal.* 111. 5,9. *Gen* 17.2,7,9. *Lev.* 26.42,45. *Ezek.* 16. 60. *Luke* 1 72. *Exod.* 6. 4. *Deut.* 8.18. &c. Then must the Covenant be establish.d under the new Testament with the Visible seed; and if there were an abridging and contracting of his favour to the Elect only, it would have been shewed, and the Charter of reservation and exception must have been penned in the Old or New Testament. 2 Otherwise the seed of all Gentiles called in to Christ by the Preached Gospel, must be visibly cursed of God, cut off from the people of God, separated from the Lord from the *Congregation of his people*, not to the tenth Generation only as the *Ammonite*, the *Moabite*, the *Bastard*, *Deut* 23. 1,2,3, and Excommunicated out of *the Camp as unclean*, nor should Christians marry or Covenant with them As *Deut.* 23. 14. *Lev.* 13. 43, 44, 45, 46. *Deut.*7.1,2,3. *Exod.* 34. 15, 16. 1 *King.*

Calv. in loc. Hæc promissio Abrahæ data ad totum populi corpus spectabat.

The Covenant promise is propheſied to belong to such a certain seed

If there be not a Covenanted seed under the New-Test. the children of beleevers under the New Test. must be a cursed seed

1 *King.* 11.2. *Ezra.* 9. 2. 12. *Nehem.* 13.23. *Judg.* 3. 6,7. *Judg.* 4.2. 3. Except there be some middle between a cursed and a blessed seed, a seed in the Church, and in Covenant, and the seed of the Serpent, of Heathen, without the Covenant. 2. A middle between the Kingdome of darkenesse, of Satan and the Kingdome of God of his dear Son: Contrary to *Eph.* 2.2,3,4, *Acts* 26.18. *Col.*1. 13, 14. 1 *Pet.* 2.9, 10. *Eph.* 5.8. which is unknown to Scripture. Yea the Covenant is made to Christ and his seed, *Gal.* 3.16. and the same blessing of *Abraham*, comes on us Gentiles, *Gal.*3.13,14. But he and all his seed were blessed and in Grace by the externall call of the Covenant. *Ezek.* 16.1,2, 3,4,5,6,7,8. *Deut.* 7.7,8. *Rom.*10.25. *I will call them my people that were not my people, and her beloved which was not beloved.* And this externall calling is of Grace and so Grace, no merit, as well as predestination to life is grace, or for grace. For whosoever are called, not because Elect, but beeause freely loved of such a God and without merit called, Father and Son, they are in a state of grace: But so are all within the Visible Church. If any object, *by Christs comming all the Nations old and young are not become the Nations of the Lord and of his Christ, but only true Believers, even by our Doctrine.*

Its a state of common grace to be with in the Visible Church.

Ans. They are *become the Kingdomes of the Lord*, not only because they are truely converted, but because they are the chosen of God in the Office-house of Christ, and Christ reigns over them by the Scepter of his word whom he is to convert. And external Covenanting with God is of it self free Grace and a singular favour bestowed of *God*, *Psal.* 147. 19, 20. *Deut.*5.1,2. *Mat.* 21.42,43. *Luke* 14.16,21.

2. It is free Grace that God will have hypocrites and real infidels to beget children to him that are internally in Covenant with him; and fills up the number of the Elect by Reprobate Parents who are instrumentall to the in-comming in the world, and into the Visible Church, of many Heirs of Glory: and in so doing there is a Church-right communicated from Reprobate Parents to their Children, that are Heirs of Glory.

Its grace that Reprobates are instrumental to the In-coming to the world and to the Visible *Church* of the heirs of glory.

3. Externall Covenanting goes before internall Covenanting, as the means defrre the end, and the cause before the effect: for faith

faith comes by hearing of a sent Preacher, *Rom.* 10.14. and the Preaching of the Gospel is a saving means of begetting a new heart and of a new spirit: Hence 1. All must be first externally in Covenant, before they can be internally and really in Covenant. 2. *God* is a *God* simply to some, and no more but a *God* to them in regard of outward Church-priviledges, as the Word, Seals, Protection, Peace, Hedge of Discipline, his planting and watering by a Ministry. But he is, to speak so, more then a *God* to others, *Hos.* 2.19. *I will betroth thee unto me for ever, yea I will betroth thee unto me in righteousnesse, in judgement, and in loving kindnesse, and in mercy.* Now the Lord is joyned to back-sliding Israel, in an externall marriage-Covenant: But *Jer.* 3.14. *not in righteousnesse, in loving kindnesse and mercy*, in reference to the rotten party. In regard of which he saith, *v.* 2. *Plead with your mother, plead: for she is not my wife, neither am I her husband.* Zech. 8.7. *Thus saith the Lord, I will save my people from the East Countrey, and from the West Countrey.* 8. *And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousnesse.* Then he is not to all *a God in truth and righteousnesse*, fulfilling the first and substantiall promise of ingraving the Law in the heart, not that he keeps not Covenant even to external confederats, to wit, the conditionall Covenant, for if they should beleeve they should be saved; but he promised not a new heart, and faith to them. 3. Because he is a God externall to the Elect, and that of free Grace, therefore *he is a God in truth and righteousnesse*, to ingrave his Law in their hearts. But externall confederation is not the adequate cause, for then he should give a new heart to all, with whom he externally Covenants, but the adequate cause is confederation externall *tali modo*, out of his discriminating love and free grace he is a God to some. 4. He is a *God* to his Elect, that he may ingrave his Law in their heart and inward parts; so that the promising to be a *God*, *tali modo*, is the cause, and the ingraving of a new heart is the effect. *Jer.* 31.33. *Jer.* 32.38. *And they shall be my people, and I will be their God.* That is the cause. 39. *I will give them one heart, and one way, that they may fear me for ever; for the good of them and of their children*

God is a God in truth to some, and how to others.

The cause why we believe is because God is *thus and thus*, in Covenant with us.

dren after them. See the same order, *Ezech.* 11. 19, 20. though the words lie not in that order there and here. And *Heb.* 8. 10. 5. God is not then a God to any, because they have a clean heart, and the Law ingraven therein, for then they should be in Covenant, before they be in Covenant; And so this is true (*because he is our God in truth and righteousnesse, therefore wee beleeve*) but this is not true (*because we beleeve, therefore he is our God*) except we argue from the effect to the cause.

But to return: *Calvin* on *Matth.* 19 14. We hence gather *that the grace of Christ is extended to Infant-age, for whole mankind had perished.* Beza, *Infants are also comprehended in the free Covenant.* *Pareus*, its unlawfull to debarre these from baptism and the Church, whom Christ bids come to him, *&c.* Obj. *But Christ commands not they be baptized.* *Ans.* Nor doth Christ in this place command the Parents to *bring them up in the nurture and admonition of the Lord:* Nor speak the Evangelists of any Parentall duty; shall we from that conclude, it was not Christs mind that the Parents take care of the fourth & fifth Command? *Pareus* saith, it was neither time nor place. *Matt.* 28. 19. he bids baptize all. 3. He who prayed for them, blessed them, laid his hands upon them, invited them to bring Infants to him (of all which Infants were as uncapable, as of the use and ends of Baptism and of actuall confession of sin and of believing) judged they ought to be Baptized. 4. Its never to be found where any are Baptized, but the head of the Family is Baptized: And when we read that houses were Baptized, 1 *Cor.* 1. 16. *Acts* 16. 33. There is no more ground to say Infants are not Baptized, then to say when the Lord saith to *Abraham*, *Gen.* 12. 2. *I will blesse thee, and make thy name great.* And 22. 17. *in blessing I will blesse thee.* And when the Lord saith, *Isai.* 19. 25. *Blessed be Egypt my people*; he should mean, he would blesse *Abraham*, not his seed, and that he minds to blesse the aged of *Egypt* and of *Assyria*, but not their seed and infants, because they understand not what a blessing of God means, and yet the fruit of the womb and the seed are said to be blessed, *Psal.* 37 26. *Deut.* 7. 13. and God so intreated to blesse Israel, and to blesse *Davids* house, *Psal.* 28. 9. *Psal.* 67. 1. *Deut.* 26. 16. 2 *Sam.* 7. 29. the meaning should not

Calvin. unde Colligimus ad hanc quoque aetatem extendi ejus gratiam.

Quid vero illis precatum est nisi ut reciperentur inter Dei filios?

Beza, Ipsi quoque Infantes in gratuito Dei fœdere comprehenduntur.

The Covenant blessing of the house, is the Covenant blessing of the seed.

not be that God would blesse the young Infants and Children in *Israel* and in *Davids* house: And when *Jacob* is said to provide for his own house, *Gen.*30.30. And the beleever to provide for his Family, 1 *Tim.*5.8. the meaning should be that they should provide for the aged of the house, who understood what provision is, but should not provide for the young ones, who can not know what it is to be hungry to morrow. To say young ones are not capable of Baptism, is to begge the Question. For (1.) all Israel *were Baptized in the Sea and in the Cloud*, old and young, 1 *Cor.* 10.1,2. (2.) All Israel old and young are capable of the blessing Covenanted, *Psal.*28.9. *Psal.* 67.1, 2. and so of the seal: *Anabaptists* grant (as they must) if infants be in Covenant, they ought to receive the Seal of the Covenant Lastly, how is it that by baptized houses, must be meant only these come to age who can actually beleeve?

The Jews, *Rom.*11.16. *are holy root and branch*, first fruit and lump, fathers and children, and the Jews shall be brought in again. Why? The Generation to come in *is holy*, for the Covenant made with their fathers. Well say *Anabaptists*, *but notwithstanding of the federall holinesse you talk of*, Rom. 11.16. *that gives not right to the casten off to be Baptized, and admitted to Church-priviledges; for the casten off are no Church, and have no Church-priviledge, your federall holinesse then must be a dream?*

The place, *Rom.*11. 16. *if the root be holy so is the branches*, opened.

Ans. But these to come in, and to be re-ingrafted are holy, *intentionally*, in the decree of God, because of their beloved fathers, and when God shall call them, the same Covenant made with *Abraham* gives them right; and these branches not in being, and the unborn Generation are only *intentionally* holy by this federall holinesse, and they shall be actually holy, when they shall be born, but it followeth not, but the present Generation not broken off through unbeleefe, as *Paul* and others called by the name of election, *Rom.*11.7. have right, because of their fathers. *For God hath not cast off his people, whom he hath fore-known.* For *I am an Israelite* (saith *Paul*, *v.* 1, 2. *of the seed of* Abraham, and there are thousands of Jews now hid, as in *Elias* his time, who *bowed not their knee to Baal*; but the body of them the great bulk is fallen away and cut off. Hence the Jews are holy federall,

The Jews to be born are *intentionally* holy in the root and when they are born, they shall be actually holy.

and

and not holy, beloved of the fathers federally, and not beloved federally holy and keep Church-right to Baptism, and ordinances in regard of the founder and invisible part: And not holy federally, nor having any Church-right to Baptism, in regard of the wilfully broken off body, that crucifie Christ and stand to their fathers bloody deed, these have no more Church-part nor portion to Ordinances, then *Simon Magus*, *Acts*. 8. notwithstanding of their carnall discent from *Abraham*.

And when God made the Covenant with *Abraham*, *Gen*. 17. and renewed the same, *Deut*. 29. he made it with these who were not there standing *v*. 14. 15. *not with you only*, &c. but vertually, radically with us Gentiles, who were not then born, as touching the substantialls, for Priest-hood, Law-service, Types, Sacrifices, Circumcision, yea Baptism, the Lords-Supper, Pastors, Teachers, Elders to rule, Deacons were all accidents, to the substance of the Covenant, to wit, to beleeve in Christ and to obtain righteousnesse & life by Christ. As the same way to the same City hath other hedges, way-marks, bridges, this year which it had not 500. years agoe. And look as a father that knows he shall beget so many hundred sons who shall all be Kings, and have the same royall inheritance, writeth a Charter intituling them all before they be born, to the same inheritance: They have all vertual and radicall right, ere they be born, with the first heir; And when they are born, he makes not another Covenant with them. So *Deut*. 29. 14. 15. he sayeth not, He shall make another Covenant with these when they shall be born: but *I make a Covenant with you, and with thee that are not here*, not born. Hence by way of excellency he calleth it *the Covenant*, *the Covenant of the Lord*, Jer. 22. 9. Deut. 4. 23. Josh. 23. 11. *My Covenant*, *saith the Lord*, Gen. 17 7, 9, 10. Exod. 19. 5. Psal. 50. 16. *His Covenant*, Psal. 105. 8. *He remembred his Covenant for ever*, Psal. 111. 5. *He will remember his Covenant for ever*, 5, 6. *His Covenant with Abraham, Isaac and Jacob*, 2 King. 13. 23. When *Hazael* King of *Syria* oppressed *Israel*, in their saddest afflictions, *Levit*. 26. 42, 43. The Scripture is called *the Book of the Covenant*, Exod. 24 7. 2 King. 23. 4. 2 Chron 34. 30, 31. The Question is easily determined, it can be the Book of no Covenant, but of that *made with Abraham, the*

The same Covenant in the substantials, is in the Old and New Test.

oath

The one Covenant of grace is called the Covenant of the *Lord* by way of excellency in the Old and New Teſt.

oath unto Jacob, 1 Chron. 16. 16,17. Pſal. 105. 10. Jer. 11.5. Dan. 9.11. Luke 1.73. Heb. 6. 13,17. and to the fathers, *the everlaſting Covenant*, Gen. 9. 16. Gen. 17.9,13. which relates to *Adam* alſo, *Levit.* 24.8. 2 *Sam.* 23. 5. *made unto David*, 1 Chro. 16. 17. Pſal. 105. 10. Iſa. 61. 8. Heb. 13. 20. which cannot be, if there be ſo many Covenants, as ſome ſpeak of: *the new Covenant* and *the better Covenant*, Heb. 8. 8,13. Heb. 12.20. Jer. 3.81. Heb. 7.22. which newneſſe and excellency is all expounded of the Mediator now *God*, the *Word made Fleſh*, Heb. 7.c.8.c.9.

A ſhort opening of *Ro.* 11. to *v.* 17.

And we would remember that *Rom.* 11. *Paul* proves 1. God hath not caſten off the Jewes wholly. 1. *Arg.* Becauſe *I Paul* am a Jew, and he hath not caſten me off: *Ergo* in one the Covenant may ſtand. 2. From his unchangeableneſſe, God hath foreknown them. 3. From the example of the Church in the dayes of *Elias*. By way of preoccupation, it is true many are fallen off: but as then ſeven thouſand were in Iſrael who bowed not their knee to Baal, ſo now; Becauſe the election of grace doth not fall now, or then. Then ſaith he, *not of works*. He reconceals that he ſaith with what before, by a preoccupation. And have all the Jewes fallen ſhort of righteouſneſſe? and he anſwers, All are not fallen ſhort. *The election*, that is, the elected have obtained righteouſneſſe, the reſt not. 2. To make way to exhort the Gentiles to walk worthy of the place and room of the Jewes. He ſpeaks ſome more of the doctrine of Reprobation, as he ſpake, *Ch.* 9. of eternall predeſtination, and of 2. The caſting out of the Jews, and of their blinding and hardning. They have fallen in Gods decree, not that they may utterly fall. 2. That the Gentiles may be provoked by their fall.

Hence by diverſe Arguments he proves that the Jews ſhall be brought in again to Chriſt 1. From four ends of the Jews fall, *v.* 11. (2.) To provoke them to come in, *v.* 11. (3.) That ſome may be ſaved. 4. For the riches of the worlds ſalvation. Whence the magnifying of *Pauls* Miniſtry, *v.* 13, 14. 2. *Arg.* From the great fruit; If their fall be the riches of the world, their incoming again muſt be the reſurrection from the grave of the buried unbeleeving world, *v.* 15.

3. *Arg.* They muſt be brought in. Theſe who are holy ſepara-

ted

ted from the world, for the Covenant-call of God must be brought in again: But so is Israel. The Assumption he proves by parts. 1. The masse and root of Israel is holy, the *Fathers* were the Covenanted visible stock, line, root, as all the Old Testament saith: then the posterity, the first fruits, the branches partly born, partly to be born, must be holy Covenant-wayes: The tree, root and branches are holy and of the same nature; Therefore the branches have right to *Christ*, to the Covenant, to Baptisme and the seals. Hence *Anabaptists*, without all reason, say that he speaks not of federall and externall holinesse, but of reall, internall and true holinesse, only of the invisible body predestinated to life: for though invisible holinesse cannot be excluded, except we exclude the holinesse of *Abraham*, *Isaac* and *Jacob*, who were without doubt a part of the root: yet he must be taken to speake of that holinesse of the Covenant and Church, as made visible, and of the visible collective body of the Jews, not of only reall and invisible holinesse. 1. Because this was true in the dayes of *Elias*, If the root be holy the branches are holy; And it is a New Testament-Truth of perpeall verity, If the Fathers be holy, so must the Sons. The Fathers have Church-right to Circumcision, to Baptism, to the Passeover, and to the Lords Supper, so have the Children: but it is most false of the invisible mysticall body and root only, and of reall and internall holinesse; For neither in Old or New Testament is it true, If the Fathers be predestinated to life, justified, and sanctified and saved, so must the Children be, *Ishmael*, *Esau*, *Absalom*, and all the world of Hypocrites called from their prophaneness; *Sodom* and *Gomorrah*, Isai. 1. 10. *uncircumcised in heart*, as *Egypt*, *Moab* and *Ammon*, Jerem. 9. 26. as the *Philistines*, Amos 9. 7. Then should that (2.) Distinction of *Jewes in the heart*, and *inward*, and *of Jewes in the flesh*, Rom. 2. 28. and of the *children of the flesh*, that are not of the spirituall seed, and of the *children of the promise*, Rom. 9. 7, 8. and of the persecuting children of the bond-woman not justified by faith, and of the children of the promise, *Gal.* 4. 23, 24 &c. fall to the ground. Yea 3. If by the *root* and the *lump* be understood only Believers and chosen to life, the whole *Israel*, which is as the sand of the sea, should be saved, whereas the Word of God saith, a *remnant only shall be*

By the holy root cannot be meant the predestinate to glory only.

ſaved, καταλείμμα. LXX. Tecla. *A part taken out ſhall be ſaved,* Rom. 9. 27. Iſai. 10. 22, 23. Hoſ. 1. 10. 4. By the *branches* muſt be meant all the viſible body of the Jews, old and young: Now if *Anabaptiſts* give us a Viſible Church of the Jews of all reall believers, even the branches and Infants, (which ſhall hardly be proved by the Scripture) theſe infants at leaſt being viſible Believers may lawfully be baptized, being both internally and viſible, and externally in Covenant. For this Scripture is expreſly expounded by them of reall and inherent holineſſe, and ſo Infants muſt be reall Believers and in Covenant. *Ergo* they muſt be baptized: What can be replied is not imaginable: but they have not actuall faith, and poſſibly that is not known to the Church. But this Scripture ſaith, that the *branches and root both are holy.* 2. It ſhall be new Divinity, that none are to be baptized but ſuch as are under the actuall exerciſe of their faith, a thing that cannot be diſcerned by the *Church*, in theſe that are come to age. 5. Here ſhall alſo be this new Divinity, that predeſtination to life and glory muſt be propagated and derived from the lump to the firſt fruits, from the root and parents to the branches and children.

5. Its againſt the whole current of the Text, that *Paul* ſpake abſtractly of the only inviſible body really ſanctified, and not of the viſible body. For 1. The body inviſible is an elect ſeed that cannot fall away; But the body that here he ſpeaks of are ſuch, of which a part are hardened and blinded, and under the ſpirit of ſlumber, and a part elect and choſen. 7. *The election have obtained, the reſt are hardened,* and of ſuch a body, compared with the body in the time of *Elias*, of which multitudes fell away, *ſlew the Prophets, digged down the Altars*, and a good number were beleevers, that bowed not *their knee to Baal*, and ſo is the body now, ſaith *Paul*, 1, 2, 3, 4, 5. οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ, which is a mixt body. 3. He ſpeaks of the body that is fallen and ſtumbled, *v.* 11. and theſe whom he preaches unto, to provoke them to a holy emulation, to come in to Chriſt, by the incoming of the Gentiles, *v.* 13, 14. which is ſure a viſible body, and which ſhall be ingrafted in again, *v.* 23. which includes a viſible body of diverſe generations. 4. Yea, he muſt ſpeak of nationall election and externall calling, as *Deut.* 7. 7, 8, 9. *Deut.* 10. 15. *Pſal.* 132. 13. *Iſai.* 41. 2. Not

Paul, Rom. 11. ſpeaks of a viſible, not an inviſible body.

of

of a personall election of some certain persons who fell, were blinded, rejected fully and totally in their persons, and received in and ingraffed as sound beleevers again: for the scripture speaks of no such boating in and out, but of a huge numerous body of which some fell, some stand and includes diverse generations. 5. The collective visible body of Jews and Gentiles are such as *Paul* preacheth unto, *v.* 13, 14. such as are ingraffed in the room of the *Jews*, and ingraffed into the *Olive* of the Visible Body, and *partake of the fatnesse* of Ordinances, *Baptism*, *Covenant-comforts*, promises. Now if any say that this proves not that Infants are ingraffed, then must they say that Infants of the Jews before Christ partaked of no fatnesse of the Covenant, Circumcision, Blessings, Presence, Protection. 2. That they were not broken off with their fathers, and so that they now stand. 3. That the Infants of the Jews are not holy branches, as the root is holy; as *v.* 16. and that none but the fathers shall be ingraffed in, and only 4. The aged and the Baptized actuall believers of the Gentiles are the ingraffed ones, not their infants, they are all Heathen and *Pagans* as well as the casten off Jewes. 5. that the Jewes ingraffing in again shall be to their great hurt, so as God was long agoe their God, but shall no more in time coming be their God, then of the Pagans and the lately cut-off fathers: Nor can the Adversaries say that Jewish Infants were *broken off through unbelief*, because they are capable neither of belief neither of unbelief to them. Then they remain in the Olive tree, members of the Church as before, and *God* must be still their *God*, when the fathers are cut off, *vers.* 17. And again, when the fathers shall be reingraffed and they made Christians, the Infants shall be out of Christ, and have no more Covenant-right or Church-right to Baptisme, then the Infants of *Egyptians* and *Philistines* had to Circumcision.

Infants of the Jewes are cut off with the root, and shal be reingraffed with the root.

Obj. *Shall not by this means, all the Infants of all the Gentiles be ingraffed in and baptized?*

Answ. The Text warrants *us* to say it only of the Children of the ingraffed and called Gentiles, that they have right to Baptism.

Obj. *This Text is spoken of these that have hereditary Covenant-right, from their naturall Father* Abraham. *We Gentiles*

The ſeed are in Covenant, &c. by birth as birth, but by ſuch a birth, ſo & ſo graciouſly priviledged.

have not that naturall relation to Abraham, *nor are we his naturall ſons, nor branches?*

Anſw. Its falſe, that the Jews *by birth as birth*, had hereditary right to Church-priviledges, they had right by ſuch a birth from *Abraham* taken in out of free-love to Covenant fellowſhip with God, and his children are naturall, that is, kindly. 2. Firſt branches and ſprings before us Gentiles, to believing *Abraham*, but we believing are made *Abrahams* by proportion, and are ſecondary and ſo wild branches. 2. *Abraham* is not the Phyſicall, but Morall root. For the Covenant was made with *Abraham*, not as a beleeving Father, but as a beleeving Head of Children, of Servants and ſtrangers under him, as the Covenant is laid as an Heavenly *depoſitum*, upon *Zacheus*, in relation not to his children only, but to his houſe; *Luke* 19. for when he is made a ſonne of *Abraham*, ſalvation, that is, the Covenant of Life comes to him and to his houſe: and ſo to *Cornelius*, *Acts* 10. and to the Jayler, *Acts* 16. and to their houſes, and the ſame way *I* diſtinguiſh ſeeds.

Q. How can the Jews that are come in, be federally holy for their fathers? Since now it is about fifteen hundred years ſince their fathers were broken off from Church and Covenant: May not all the world Jews and Gentiles be federally holy branches, by the ſame reaſon, becauſe the Covenant was made with, and Preached unto *Adam* a beleeving root and father in Paradiſe? So it would appear once in the Covenant of Grace, and all the ſeed to the coming of *Chriſt*, are federally holy, as well as they. *Anſw.* This is as great a difficultie to the Adverſaries (and inſuperable) as to us, for the Jews unborn by their way, are no more holy in their branches and off ſpring then *Turks* and *Indians*, and their children, untill they grow to age and actually beleeve, and ſo are the Infants of *Americans*, and ſuch as worſhip the Sun, or Satan, that way holy. And ſo the branches of the Jews have no holineſſe from the root, nor are they *beloved for the fathers*, as *verſ.* 28. 2. All the Jews leave not off to be members of the Inviſible Church; For *Paul* ſaith *Rom.* 11. 25. *blindneſſe in part is happened to Iſrael* ἀπὸ μέρους to a part of Iſrael: For howbeit the viſible maſſe and body of the Jews rejected Chriſt, and *wrath be come upon them*

to

to the utmost, 1 *Thes.* 2. 16. yet that is not said universally of all the Jews, 14. καθὼς καὶ αὐτοὶ τῶν Ἰουδαίων. Yea, *Paul* wrote to the Jews the Epistle to the *Hebrewes*. *James to the twelve Tribes scattered abroad, Jam.* 1.1. and *Peter,* 1 *Pet.* 1.1. and *John* to the Jews; I Judge, not in a visible body, and these are not broken off the Olive, and do, though not in a Visible Church-way, derive Covenant-right to the branches that shall be ingrafted in. But many Nations descended of *Adam* had universally rejected Christ, and know not the Name of Christ the blessed seed.

Q. *May we not say that the root is Christ as mysticall Head, from whom we partake of the sappe of grace, and life and fatnesse?*

Answ. The intent of *Paul* is to prove that the Jews cut off, because of their unbelief, shall be ingrafted in again, in the Lords own time, because of the holinesse of the Covenant, that was in the root and in the first fruits *Abraham, Isaac,* and *Jacob.* It is true, their Covenant-holiness is not the adequat cause, why they shall be ingrafted in really into Christ, for so all the carnall children, who had this relative holinesse must be really ingrafted in Christ, but it is with the Lords free love, both the cause of their personall, and of their Church ingrafting, and the continued deriving of that relative holinesse being a continued free favour in its kind, is the Lords love in the same kind to root and branches, otherwise it should not bear truth, which, is said *v.* 28. which expons this, *ver.* 28. *that they are beloved for the fathers,* not as if they were predestinate to life, because *Abraham* was so chosen, but because of the Fathers Covenant-holinesse, which was holinesse from Christ not as root and head, through influence of saving grac, but as a politick head which yet is, what we say. For because Christ is holy as root, head and Redeemer, the Jews once his Church Visible and to be so again, the branches are not really holy by faith, because all of them were not in Christ: but if all Jews and Gentiles, and also Infants, who are Jews and Gentiles and parts of the body be baptized into the visible bod,, so are Infants. See more of this in Mr. *Cotton,* Mr. *Black,* Mr. *Cobbet,* Mr. *Rich. Baxter,* who have closed the dispute learnedly.

Covenant-holinesse external is not the adequat & compleat cause of ingrafting realy in Christ.

CHAP. XV.

The differences of externall and internall Covenanting.
2. *No Universall Grace,* Rom. 10. 18. Psal. 19. 3. *nor in Scripture.* 3. *Nor power of believing to all given by Christ.*

Considerable differences between external and Internall Covenanters.

HEnce, the clear differences betwixt the externall, visible and Nationall Covenanting of the people of old, when they were brought out of the Land of *Egypt*; and the internall and personall (though it may be visible also) Covenanting with God.

1. This under the New Testament is a new Covenant, and all the old shadows are abolished: The former is the old.

2. This is with the *house of Israel and Judah* chosen persons, and so personall with single men. You shall not give a Nation, Kingdom, or Land, with which the Covenant internally is so made, as if all and every one, without exceptions, must *know the Lord* savingly (what may be the converted Jews case, whether the whole body of them, all and every one shall be visible, real, and personall covenanters, as the place, *Rom.* 11. 26. seems to say, I cannot determine) and all and every one be saved; for then must all the visible house of Israel be saved, and not the chosen only.

3. The visible externall Covenant was broken, *Jer.*31.32. The other personall and internall is broken.

4. The promise of a new heart is really fulfilled, in all the persons and single branches of the house of *Judah*, so that all and every one are taught of *God*, none excepted, *Jer.*31.33,34. *Isa.*54.13. *Joh.*6.45. not so in the visible externall Covenant, if it be but externall: not any is taught of God, but all are taught of men.

5. The reall personall Covenant is everlasting, like that Covenant with the Moon and Stars. 2. The night and the day; 3. Of the motion of the Sea, *Jer.*31. 35, 36, 37. There is perseverance absolutely promised, *Jer.* 32. 40. *I will make an everlasting Covenant with them, that I will not turn away from them, to do them good.* Its sure in Gods part, for he changeth not. Nay, but we change and turn away from God, he obviats that: *I will put my*

fear

fear in their hearts, that they shall not depart from me. So *Isai.* 54.10. *Isa.*59.21. but all such as Nationally, visibly only, and in profession only, are in Covenant, may fall away.

Personall Covenanters cannot fall away: but Nationall, conditionall, and visible Covenanters may.

6. *Jer.* 31.38. *Behold the dayes come saith the Lord, that the City shall be built to the Lord,* &c. There is a promise of spirituall right in Christ made to the blessings of this life, to these that are personall Covenanters; As *Jer.* 32. 41. *Ezek.* 11. 17, 18, 19. *Ezek.* 36. 26,27,28,29,30,33. *Ezek.* 37. 24,25,26. *Ezek.* 34. 23, 24,25,26,27. which promise, though not repeated in the New Testament, when the Prophesies of the Covenant are cited, *Heb.* 8.8. *Heb.* 10. 16,17. but of purpose omitted, because the promise of temporall blessings, is not so expresse now; Yet in other places of the New Testament, it is clear that we have bread by Covenant-promise, *Matth.* 19. 29. 1 *Tim.*4.8. *Heb.*13. 5,6. 1 *Pet.* 3.10, 11,12. which promise is made not to these only that are in Covenant externally, *&c.* These six differences are clear, *Jer.*31.33, &c. so that it is evident, that all and every one of the Visible Church are not really and personally confederate, so that though the Lord say to both: *I will be their God, and they shall be my people,* yet not one and the same way.

The Covenant of grace is not made with all and every one of mankinde.

Hence there is no ground at all, nor truth in what *Arminians* say, that the Covenant of of Grace is made with all and every one of mankind, as was the Covenant of Works. For this must be true, that in Paradise, the Covenant was made with *Adam*, and all his seed: But a Covenant so universall ought to be proclaimed to all the Covenanters, but this was not: For the Lord published and made it to *Abraham* and his seed, and the Lord choosed *Israel* above all the people of the earth, *Deut.*5.1,2,3. *Deut.*7.6. *Deut.*10.15. and shewed his judgements and statutes to them and not to other Nations: And therefore there can be no subjective revealing of Christ, by universall grace, given to Heathen and all others, and by an objective revealing of Christ in the works of Creation, the Heaven and earth, night and day, as some teach, citing the *Psal.* 19. 1, 2. *Psal.*147. 19. 20.

For so 1. God choosed *Americans*, *Indians*, and all the wild Savages to be his people, as well as he choosed the Jews: and if the *sound of the Gospel went out to the ends of the earth*, that is, to all

There is no universall revealing of CHRIST to *Americans* and to all mankind; which is either *subjective*, by a power or universall grace given to all, or which is *objective*, by the light of nature, in the works of Creation pointing out *Christ* as the place *Psal.* 19.4. mistaken is cited.

all and every one, as they expound, *Psal.* 19. 3. 4. *Rom.* 10. 18. then it must be the purpose of *David* and *Paul*, that the doctrine of the Covenant of Grace, and of *Christ crucified*, by whose *alone name men are saved*, and by whom only men come to the father, *Acts* 4.12. *John* 14.6. is written in the Firmament, which must declare the *glory of God manifested in the flesh*, *day unto day*, and must preach *Christ* crucified to all Nations, who see the Sun rise and go down; For sure that sound, *Psal.* 19.4. goeth through all the earth. Sure *Paul* must give a darke interpretation, *Rom.* 10. of that Psalm, as ever was imagined. 2. If the hearing, *Rom.* 10. 18. (*but I say have I not heard?*) be the hearing of *God Creator*, his sounding glory in the Firmament, Night, Day and Sun, as it is, *Psal.* 19. by all that see the Sunne, and also the hearing of the joyfull sound of *Christ* Preached in the Gospel, written and objectively declared in Sun and Moon, Night and Day, as *Amyrald* and his do expound it; Then may all that see the Sun call upon the name of the Lord revealed in *Christ*, and believe in *Christ* (for of their belief *Moses* speaks, *Deut.* 30. 14. and *Paul*, Rom. 10. 9. 14.) and all have the benefit of the Preached Gospel, and sent Prophets, whose feet are beautifull upon the mountaines, *publishing glad tidings of peace*, vers. 15. as *Nah.* 1. 15. *Isai.* 52. 7. and all that see the Sunne are the same way saved by *Jesus Christ*, that *Jewes* and *Gentiles* are, who hear the Gospel. But *Paul* strangely crosseth this, *How shall they call upon him* (as God revealed in Christ) *in whom they believed not?* πῶς δὲ *How shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent?* Now if the sound of the Preached Gospel be to be heard in the Firmament, Sun rising and going down (as *Amyrald* and some Libertines do say, whom I heard Preach the same thing at *London*) *Paul* might receive an easie and short answer: The Gospel of Christ crucified written on the Firmament Sun and night and day, is as lawfull an Ordinance, and a book upon which *Americans*, and all that see the same, may read the glad tidings of salvation, and so may call upon, and believe in God, and winne and earn, by their industrie, and hearing of the Gospel by sent Preachers, as the Preached Word of God, and therefore *Paul*

The place *Psal.* 19.4. vindicated

cannot

cannot deny but *faith comes by hearing* of some other *Preacher* then a Gospel-Preacher or one that is sent; for *Paul*, Rom. 1. 16, 17, 18, 19. and *David*, Psal. 19. 1, 2, 3. —— v. 7, 8, 9. distinguish the two Books.

There is not such an Objection dreamed as *Amyrald* imagins of *Rom.* 10. 18. *If God will have mercy on the Gentiles, how is it that they have not heard the Gospel? For the Lord hath not declared his minde to them.* He answers: *God did not so keep up his good will to the Gentiles in former times, but by the Ministery of the Heavens,* ac veluti voce providentiæ, *and as it were by the preaching of the Word of Providence he spake to them: which things should be spoken to no purpose by* Paul, *if they be understood of a revelation of God as Creator only, and not as Redeemer: for what hath that revelation to do with the Gospel? Therefore* Calvin (*saith he*) *speaketh of the revelation by the creatures preparatory to the Gospel.* It is true there is an Objection in these words, v. 18. *But I say, have they not heard?* A learned Country-man, *Charles Fermin*: But the Israelites (saith he) have not heard the Gospel? Then if faith be from hearing, and saving calling upon God be from faith, then believing Israelites shall be of the number them that call upon the name of the Lord, and shall be saved. He not only yeelds that Israelites have heard, but he confirmes it from *Psal.* 19. *Yea their sound*, &c. It is an argument *a minore*, from the lesse to the more, The whole world hath heard of God, either by the preaching of the creatures from the beginning, or by the Apostles in the revealed Gospel, far more then the Jewes to whom the Oracles of God were committed, and to whom first the Gospel must be preached, have heard: And therefore not all that hear do believe (though faith come by hearing) nor doe all call upon God and are saved. So *Pet. Martyr*: so *Calvin*, *Hyperius*, *Faius* It's not strange that the Gospel is preached to the *Gentils*: for *God* spake to them by the knowledge of the creature. *Parens* observes that *Paul* cites not the place, *Psal.* 19. and saith not, *As it is written*, but alludes to it only.

Carol. Fermæus in Aaly∫. ad Romanos, c. 10. p. 205.

The true Exposition of the place *Psa.* 19. 4. by our Interpreters.

P. Martyr in loc. *Deus ut inquit Psalmus voluit notitiam suam naturalem*

per creaturas cælestes publicari in universum orbem: Ergo & Evangelium curavit idem eadem vulgari. Quomodo igiter potestis dicere, vos Judæi non audivisse? —— Ratio a pari, vel a minore. Si hæc minus digna, an altera longe salubrior & utilior non publicatur?

Spanhemius in Sect. 35.

Spanhemius. If it be well said, that the sound of the heaven, is gone to the end of the world, that may be said truly of the Preaching of the Gospel. *Junius* to that sense. But 1. the place saith not, that God called with a will, to save the Gentiles: The Scripture saith, *he winked at them, and called them not*, Acts 14. 16. *But now God commandeth all men every where to repent*, Acts 17. 30. and he revealed not his Testimonies to them. Now was not the same Gospel-book in the Pages of the works of Creation, as legible to the Gentiles before, as after the coming of Christ in the flesh? Nor can the Gospel which never came to the ears of many *Indians* and millions of people, it being to them a *non ens*, and an un heard of Doctrine, explain the book of Creation; as the thing that shadows out Christ, as the New Testament clears the Types of the Old: Nor doth the Scripture any where tell us, what work of Creation or Providence, expresseth Christs *dying for our sins*, *rising for our righteousnesse*: Nor doth the Scripture tell us of an Emblem, in nature, of God Incarnate, of the man Christ in glory pleading at the right hand of God for us; And no doubt, the Lords naturall desires of saving all, calling and inviting all to Repentance, of Christs dying for all, his naturall willingnesse that all and every one should obey, do not ebbe and waxe and decrease as the Sea and Moon do, and therefore his taking such a course with all the Gentiles, that no word of the Covenant comes to their ears, so that then *at that time, they were without Christ, being aliens from the Common-wealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world*, Eph. 2. 12. *And in time past were no people* (in Covenant) *and had not obtained mercy*, 1 Pet. 2. 9, 10. *and were far off*, Acts 2. 39. must evince, that the sense of the Gospel was not written in Sunne and Moon; and the book of Creation is not the Gospel; and therefore he hath been shewing that the Gentiles were not in covenant before the Incarnation, and since no word of the Gospel comes to millions now, they are yet not in covenant. And this is a Gospel-truth now, that stands after the Incarnation, as before, Rom. 9. 18. *He hath therefore mercy upon whom he will, and hardens whom he will.* And he said it in the Old Testament, *Exod.* 33. 19. and repeateth

Amyrald p. 1426, 1427.

Junius, par. 18.

I have mercy on whom I will, is a Gospel-truth in the Old and New Test. of perpetuall verity.

Ἃ ἐγὼ θέλω θελήσω, καὶ οἰκτιρήσω ὃν ἂν θέλω οἰκτιρήσω.

Exo. 33. 19 וְחַנֹּתִי אֶת־אֲשֶׁר אָחֹן וְרִחַמְתִּי אֶת־אֲשֶׁר אֲרַחֵם

repeateth it to us, *Rom.* 9. 15. *I will have mercy upon whom I will have mercy, and I will have compassion upon whom I will have compassion.* And if any man say that he hath the like antecedent naturall good-will, to save eternally all these whom he calleth and moveth finally to obey, and the greatest part of mankind whom he so moved and calleth as he knoweth they shall never obey, whereas he can move all finally to obey, without straining their naturall liberty: He speaks things that cannot consist with both the wisedom and liberty of God.

If the Covenant be made with Heathens, they must be the chosen people of God as well as Israel.

And if amongst these to whom the word of the Covenant comes, some as externally only, and never saved, *Matth.* 22. 14. *Rom.* 9. 6, 7. Others internally, personally and really in Covenant and saved; why, but some may be neither wayes in Covenant, if they never heard the word of the Covenant, and if the Heathen and *Americans* were under the Covenant of Grace Preached to them in that sound that goes to the end of the World. Why, but *Moab*, *Ammon*, and *Assyrians*, *Philistines*, *Chaldeans*, *Persians*, are the *Israel of God*, his *chosen people*, his *Sion*, and must not the principall promise of the Covenant be made to them? and are we not to believe that God will write his Law in the hearts of *Cain*, *Pharaoh*, *Saul*, *Doeg*, *Ahab*, *Judas*, *Magus*, and of *Moabites*, *Ammonites*, *Egyptians*, and of all and every one of mankind, if they be in Covenant with him? Contrary to *Psal.* 147. 19, 20. *Hos.* 8. 12. *Exo.* 20. 1.

If such a power of beleeving be given to all. 1. All must be renewed by grace. *Joh.* 6. 44, 45. 2 *Christ* died in vain.

Neither can it be said, that all mankind have received a *subjective* power to believe and receive Christ holden forth in the Gospel to us, Printed to be read and heard in the book of Creation, called the *objective Gospel*, as *Adam* had power to fulfill the first Covenant, for *Adam* had the Image of God concreated in his soul, by which he was able to fulfill the Law, then must they give us a Scripture to prove, that all *Adams* sons are converted, and restored to the Image of God, born over again, for by no other power but by a new heart, and the actings of God, can man beleeve the Gospel objective, to come to Christ, and do good-works Evangelicall by which they are justified, and if it be a remote power that may grow, it is not the like power which *Adam* had to keep the Law. 2. This

power is either naturall, or supernaturall: Naturall it cannot be, for then flesh and blood might beleeve, and the wisedome of the flesh might be subject to the Law of God, which the Scripture denies, *Mat.* 16.16, 17. *Rom.* 8.7. 2. There should be no need that Christ die, except only to satisfie for our breach of the Law, not to purchase new grace to us by his merits, and such a power should be no grace of Christ. If is be a supernaturall grace merited by Christ, then have Pagans, and all the Heathen that supernaturall inherent grace to beleeve in the Son of God, and yet the object thereof the Gospel is not revealed to them, which is an incongruous dispensation not warranted by the Scripture, that the Lord should give a supernaturall power, to beleeve they know not what. 2. A supernturall power to beleeve is saving grace, and a power to love Christ, and can saving grace be in Pagans or in any, and they know not of it? 3. Yea sins of Pagans; for which they are condemned, must be the Gospel-sins, for they cannot be Law-sins, for if all mankind be under the Covenant of grace, there can none at all be under the Law: For there can be none under the Covenant of Works, also under the Covenant of Grace, for they are contrary dispensations, and contrary wayes of salvation. He who is under the Law is not under Grace; and he who is under Grace, is married to Christ, as to another husband, *Rom.*7.4. and not under the Law.

3. Grace saving must be ineffectuall & in vain.

3. Saving grace is not in vain, but effectuall, 1 *Corinth.*15.10. 1 *Tim.*1.14. And we are saved by the Grace of our Lord Jesus Christ, *Acts* 15.11. and no greater mercy can be wished to any, then the grace of our Lord Jesus, *Rom.* 16.20. 2 *Cor.*13.14. *Rev.* 22. 21. by which we are called, justified and glorified. If it be said that this grace is not that effectuall saving grace bestowed upon the elect, but a generall remote gracious power, by which we may acquire the saving grace proper to the Elect. But so 1. that grace saving proper to the Elect, by this means is in the power of all Pagans, and all must be gifted with a power to purchase that grace proper to the Elect: That must be strange conquishing, we must all be made our own efficacious Redeemers, and Christ is Saviour by merit, not by efficacy; For if this saving grace be infused, it is either

either infused, we doing nothing to which they cannot stand: Or then it is acquired, and so we make the generall grace saving and proper to the Elect, which everteth the nature of saving grace, and makes it the purchase of works. and they must say that *Christ* hath merited a generall ineffectuall power to some, and that he dyed to merit a speciall saving grace to others. Let us have a warrant for this, that *Christ* both died equally to save all, and yet with two contrary intentions, to purchase a power of believing which should be effectuall to some to save them, and ineffectual to others. If it be said that *Christ* dyed to merit the same general power to all, but some make it ineffectual, some not; This saith thus. 1. That Christs death might have it's fruit and effect, though all perish. 2. That Christ dyed to merit a far off, lubrick and possible venture of heaven, such as was the case of the first *Adam*. 3. Christ dyed not to purchase a new heart more to one then to another, whereas 1 *Pet.* 1. 18, 19. the blood the Lord shed is to *Redeem us from our vain conversation*, in a naturall state aswell as to save us from the wrath to come; Then must *Christ* have died to buy Pagans from Paganism and Idolatry: and that either absolutely, and then why should multitudes so die in their sins? If conditionally, what can be the condition going before conversion, to wit, that we should be delivered from our vain conversation, so we be willing, before our conversion, to be delivered from our vain conversation. And shall not the Question recurr concerning that condition? in a word they will have Christs death to buy Heaven, but not to buy faith, without which Heaven is impossible. Yea he no more bought to men a grace sweetly and strongly inclining the will to believe, then he bought such a grace to the damned divels. He purposed to give to all *Pagans* a power, by which they should be made fit to perform all that the Gospel requires, and be fit to be made *partakers of the inheritance* of the Saints, *Col.* 1. And yet *Paul* gives thanks to God for that bestowed on the *Colossians*, and God must by this call all men to Christ, either mediately or immediately. And say that *God* is prepared ever to give more and more as we use the for-

4 The nature of saving grace the ends & uses of the dying of *Christ*, must be destroyed.

Christs blood was shed, to buy us frō our vain conversation, as well as frō wrath, and this suites not with Pagans state.

Remonstr. in Decla. c. 17. thes. 1. *Deus statuit hujusmodi potentiam conferre homini peccatori per quam idoneus & aptus redderetur ad id omne praestandum quod ab eo in Evangelio postulatur.*

Remonst. in Synod. Dordrac. Art. 2. p 237. *Mediate vel immediate DEUM omnes vocare.*

mer

Corvinus *contra* Molin. *cap.* 31. *sect* 15. *Deum semper secundum se paratum esse ad eandem uberiorem gratiam promovendam in iis qui parciore rectè utuntur.*

mer well, and that all by sufficient grace (saith *Corvinus*) are disposed to conversion, but that sufficiency is not habituall grace, but actuall assistance conveying the Preached Word, which is to bring all to free-wills-power, rejecting all infused power, and to make an influence of grace, which is in the power of free-will to use or not to use, and to stand in two. 1. *In a measure of heavenly Doctrine.* 2. *In the stirring upon the heart*; Whence 1. Grace habituall so is denyed; then the will needeth no healing. 2. Grace universall is limited to the Word Preached, then it is not universall; For *Pagans* heare not the Word Preached. 3. There is no other help given to free-will in every act, but. 1. Information by the Word, that was the grace of *Pelagius*. 2. Some influence of God in every act: But that adds not new strength to the will, *Shortly they say, any man may know, understand and believe the Gospel, if the object be sufficiently proposed and revealed.* And so the naturall man can no more know and receive the things of the Gospel, then he can understand the Metaphysicks, the Acromaticks of *Aristotle*: for these he cannot receive, but judgeth them folly; and so we are the same way blind, dead, stony-hearted to believe the Gospel, as we are to know and believe the mysteries of *Aristotles* Philosophy.

Free-will doth all.

Corv. *cont.* Mol. *cap.* 31. *sect.* 2. *Quicquid de sufficientia (gratiæ) dicimus mone. mus assistentiæ spiritus nobis tribui: minime vero habitualem gratiam quæ omnibus communis sit à nobis statui* Sect. 19. *Non est potentia infusa.*

Cap. 32. *Secundum Concilia & Patres intelligimus tale gratiæ adjutorium, quod ad singulos actus detur, cujus auxilio nititur, & ad singula adjuventur liberem arbitrium.*

Lastly, this power of believing and coming to Christ cannot be in all men, since the Scripture saith of all men (even these within the Visible Church not excepted) that untill the light of the Gospel savingly enlighten them, *they sit in darknesse and in the shadow of death*, Isa. 9. 1. Mat. 4. 15, 16. And οὐδεὶς δύναται *No man can come to Christ without the Fathers drawing*, and God teaching the heart, *Joh.* 6. 44, 45. *The naturall man*, οὐ δύναται γνῶναι, *cannot understand the things of God, but judges them foolishnesse.* 1 Cor. 2, 14. *His wisedome cannot be subject to the Law of God.* Rom. 8. 7. *He cannot* (δύναται) *call the Lord, Jesus except by the Spirit of Jesus*, 1 Cor. 12. 3. He is a whithered branch being

being out of Christ, and can do nothing, *Joh.* 15. 3. 4. It shall be clear to any, that the Holy Ghost denyeth any such power, as they affirm. It reckons not much to tell that Jesuites, as *Martmez de Ripul. Swarez, Alphonsus Curiel, Duvallius, Lod. Molma, Did. Ruiz, Vasquez, Bellarmine, Phili. Samachæus, Sorbonicus, Gulie. Estius, Dominica, Toletus Cardinalis, Pirerius, Salmeron,* teach, that, without saving grace, men may, and can first know morall truthes, shining vertues, as heathens, be free of sin, as touching these vertues in their due circumstances. 2. Keep the Commandements and Law of Nature. 3. Dispose themselves for, and obtain the grace of Conversion by their own industrie. 4 Be victorious over this or that weighty temptation singly taken. 5. That there is no intrinsecall hurt of free-will, that it is wounded a little, because of the darkness of the mind, and langour of nature, but not dead to actions supernaturall. 6. That we may love God as the Author of nature, and Creator sincerelie; And *Arminians* teach that we may witho it the Spirit of God know all truth, *quantum sufficit ad salutem, sufficiently to salvation*, and so may will, love, and beleeve without the infused supernaturall habit or grace; so their Apologie.

Martmez. *de Ripul. de Ente super nat* Lib. 1. Dis. 20. N. 57.

Suarez, *lib.* 1. *de necessi. gratiæ c.* 4 *per totum.*

Curiel *in* 12 *q* 109. Art. 2. N. 1.

Duvallius, *Tract de neces. gratiæ*, Q. 1. Art. 2.

Molina *de Concor.* Q. 14. Art. 13 Disp. 9 *per totum.*

Did. Ruiz. Tom. *de volinider.* Tom. *de Prædefini.* Vasquez 12. Disp. 138. Bellar. *De grat. & libe. arbit.* Lib. 6. c. 13. *& per totum.* Gamachæus *in* 12. Q. 85. Cap. 1. *& seq.* Estius Lib. 2. Dist. 14. Sect. 1. Sect. 2 *& seq.* Tolet. Com. in *Ioan.* 6. in *Rom.* 14. Pirer. in *Rom.* 14. Remonst. in Scriptis Synod. Art. 4. p. 158, 159.

And the *Socinian* Catechism, *c.* 6. *pag.* 212. and *Socinus* himself, *Prælect. Theol. Cap.* 4. *Fol.* 15, 16. *Et de officio hominis Christi: Cap.* 5. *Smalcius* on *Joh.* 1. *Hom.* 3. Give to us man-whole, sound, sinlesse, as he came from the first *Adam.* 2. That man can doe all that *God* commands him with little help of God. 3. It is an errour (saith *Smalcius*) that a man hath no strength in spirituall things, there is no need of the inward gift of the Spirit of God to believe (saith the *Raccovian* Catechism) for we read not that such a gift in Scripture is bestowed upon any but upon be-

Smalcius *con* Frantz Disp. 8. *Graviter hallucinatur* Frantzius, *dum ait, Hominem non renatum nihil posse spiritualibus, nempe in sensu interno, in verbum divinum, in conversione ad Deum in fide in illum* Catech. Raccov. c. 6. *Nonne ad credendum Evangelio Sp. Sancti interiore dono opus est? Nullo modo: Neque in Scripturis legimus cuiquam id donum conferri nisi credenti.*

lievers

Soci. Præl. Theol. c. 4 fol. 14. *Qui ex Adamo nascuntur, eadem conditione omnes nascuntur, nihilque ei ademptum, quod naturaliter haberet vel habiturus esset.*

leevers: such as are born of *Adam* (saith *Socinus*) are all born in the same condition, and nothing is taken from such a man, which he naturally hath or was to have. *Osiorcdius Justi. Relig. Christ. cap.* 21. *Prædicatio sola Euangelii potest hominem absque interna Spiritus illuminatione, & operatione a peccatis convertere.* The only Preaching of the Gospel without the inward illumination by the Holy Spirit, and his working is able to convert a man from sin. All which is Printed and taught, and many other abominable errours to us.

Corvinus *contra* Molin. *cap.* 34. *Sect.* 3. *pag.* 619.

To this Objection against universall grace (as I judge unanswerable) *Corvinus* Answers, that all the places of Scripture brought to prove mans inability to beleeve in Christ, and to worship him, conclude well, that a man hath not strength of himself without Christ and his grace; but this, is but to cloud the truth, and to mock the reader, for if all and every man (even the Infants of Pagans) be in Covenant through Christ, and be made able by a gifted grace common to all, within, and without the Church, by which they are able by degrees to do al that the Gospel requires, what avails it to discourage them, and to tell they are not masters of a good thought, without grace; for they are no lesse masters of good thoughts and good words, and of good actions then *Adam* was; for they are not hearers of the Gospel by nature, but as gifted with universall grace, they are hearers, and before their conversion, and before they receive the Spirit of Regeneration, *can please God*, and prepare themselves for Regeneration: Yea there is no animal and naturall Pagan *de facto* existing in the world (by their way) who cannot receive the things of God, and cannot come to *Christ*, *except he be drawn*, for all Pagans and others are drawn, and by this it might have been said, *Adam* as wanting supernaturall grace, and as a naturall man (for the Image of God was supernaturall grace to *Adam*, as *Arminius* and *Corvinus* teach) so was not able to think a goodthought, as 2 *Cor.* 3. 5. *nor able to receive the things of God*, as the naturall man, 1 *Cor.* 2. 14. and *Adam* so was also dead in trespasses and sins, and must come to Christ the same way, to wit, drawn by the grace supr-added to nature, as we fallen sinners do.

CHAP.

CHAP XVI.

Cases from the former Doctrine.

1. *The differences betwixt such as are externally, visibly, and conditionally, and such as are internally and personally in Covenant with God.* 2. *Gods esteem, not mens, make Nations Visible Churches.* 3. *The first and prime subject of speciall Church-priviledge.* 4. *Gods command to receive seals, no warrant to all members to challenge them.*

Mr. *Hooker Surv.* of Discipline, *Part* 1. *Cap* 3. *Pag.* 36, 37, 38.

Q. 1. IF multitudes and people externally Covenanted with God, though not internally, whom the Lord calls his people and chosen by him, *Deut.*7.6. *Deut.*10.15. be the rightly constitute and Visible Church, as Mr *Thomas Hooker* granteth, then Kingdoms must be his Visible Church. *Answ.* no doubt, *Egypt*, *Assiria*, all Nations, all the the ends of the world, all the Kingdomes of this world, are propheſied to be the Kingdomes and Covenanted people of God, and the Lord challengeth them as his, (*Isa.* 19.25. *Blessed be Egypt my people*) *Isa.* 2.1, 2, 3. *Psal.* 22. 27 *Rev.* 11.15. *Psal.* 96. *Psal.* 97. *Psal.* 98. *Isa.* 42.10. *Isai.* 49.7, 8. 20. 21. *Cant.*8.8.——*Acts* 13.46, 47. *Rom.* 15.8, 9, 10, 11, 12. must be the visible Covenanted Churches of God, to whom the seals of the Covenant are due; but that none in *Egypt*, *Assyria*, of all the called *Gentiles*, though visible and professedly in Covenant, and affirmed by the mouth of the Lord to be his people the Sister of the Jewish Church; and his Kingdomes, are members of the visible Church, or hath right to membership and seals, except men judge them to be reall converts, sound beleevers, and so internally called and chosen, is to preferre the judgement of men, to the Word of God, and since he said that Kingdomes, fathers, children are his in Covenant, and chosen to be his people, in regard the Lord calleth them by his Word, as he did Israel, *Deut.*7.6. *Deut.*10.15. *Psal.* 147.19, 20. they must be all Visible Churches in Gods esteem; except he say they are not

There is no place of Scriptures or warrant in the word that Nations and societies shal not be the Covenanted people of God and Visible Churches, since God so esteemeth them in multitudes of places of holy Scripture, except men judge them first invisible and real saints or converts.

Visible Churches, except men also esteeme and judge them not only externally, but really and internally justified and effectually called. 2. These we are to judge in covenant visibly, whom the Lord so calls, and to these the seals do belong Ecclesiastically, though we see not signes of their inward conversion; Except we say that our judgement is surer then the Lords; But the Lord calls *Nations*, the *Gentiles* so, and so must *Paul* and Church-members judge all the Kingdomes, and all the Gentiles reall converts; Else the seals are not due to them. 3. If we must judge them all really redeemed and sanctified, who are fed by Pastors, as Mr. *Hooker* teacheth from *Acts* 20. 28. *feed the flock*, then are we to esteem all the fathers who *were baptized unto Moses in the Cloud, and in the Sea, and did eat the same spirituall meat, and did all drink of the same spirituall Rock Christ*, 1 Cor. 10. 1,2,3,4. to be really redeemed, real beleevers, and the whole world to be really redeemed, and yet the world is not the Church, yet they were Idolaters, murmurers, visibly known to be such; And *John Baptist* was obliged to esteem the multitudes, all *Judea* who were baptized of him, *Mark* 1. 5. *Luk.* 3 7. *Matth.* 3. 2,3,4. really sanctified and redeemed, yea and since there be Propheses under the Messias, that all the Kingdome of the world, *Rev.* 11. 15. *Ægypt*, *Assyria*, Isa. 19. 25. all Nations, *Isa.* 2. 2. all the Gentiles, *Isa.* 60. shall be the confederate people of God, we must beleeve that all these Kingdomes are visible Saints, chosen to life as the *Corinthians* and *Ephesians* were, 1 *Cor.* 1. 1. *Eph.* 1. 4. So argues Mr. *Thomas Hooker* from confederacie. 4. Let one word in Old or New Testament be given of a Judicature giving judicially sentence on earth of a number that professedly are hearers, that so many are to be admitted as due members of the Church, because conceived of men to be regenerated, and so many rejected, because conceived to be non-converts; or what word of Christ there is that doth regulate the judiciall sentence, as touching the time how long the Church-member hath been so. 2. What motives or inducement led *Simon Magus*, and the generation of vipers, the multitude and all the people baptized, *Luke* 3. 7. compared with *Luk.* 3. 2. *Matth.* 3. 5., 6. *Mark* 1. 5. (for as many as went out to be baptized were baptized, *but all Jerusalem, and all Judea went out*

Surv. Part. 1 *Cap.* 3. p. 39,40.

Tho. Hook. argueth from confederacie with God to prove that we are to judge all visible professours to be justified internally called, and they are no Church-members except they be so in our esteem.

Mat.

Mat. 3. 5, 6. *and were baptized*, saith *Mark* 1.5.) what motives I say led, and induced them to join? For they joined but for a season, *Joh.*5.35. *Matth.* 21. 32. and what rule of the word there is to regulate us in judging of these motives? 3. What outward marks the word gives of outward Regeneration, and consequently of predestination to glory, Justification, Effectuall Calling, made visible, which we must see in others, before Pastours can feed them as Pastours, for the word is in all the like a perfect rule.

The Invisible and mysticall body of Christ and Church, is the only first principall and proper subject of the promises and priviledges of speciall note given in the Mediator Christ.

Quest. 2. What is the first, principall and only proper subject of the promises of speciall note, in the *Mediator*, of the promise of a new heart, of the styles, properties and priviledges of speciall note; That is, to be called the body of CHRIST, the Anointed ones, and such as shall never fall away, *Jer.*32.39,40. *Jer* 31.35, 36. *Answ.* Only the Invisible and mysticall body of Christ, for a promise of a new heart, of the Law ingraven in the inward parts, of the anointing, *Jer.*31.33. *Isai.*54.13. *Heb.*8.10. of perseverance, *Jer* 31.35,36. *Isai.*54.10. *Isai.*59.23,21. *Jer.*32.36, 40. *Joh.* 10. 27, 28, 29. are *promises of speciall note in the Mediator*; And if any say that the Visible Church as such, as visible, whereof *Simon Magus* is a member, is the first principle subject of these promises or of *priviledges of speciall note in the Mediator*, they must join (it may be mistakenly) with *Arminians*. Mr. *Thomas Hooker* did so not ingenuously as need were, refute this Thesis of mine, as he ought to have done, but framed an other of his own, and refuted it, to wit, which is not owned by me. *The Invisible Church is not the prime and only subject of the seals*, that is, of the externall seals. I grant all the externall seals is not a *priviledge of speciall note in the Mediator*, for it is a priviledge of *Ishmael*, *Magus*, and of all prophane Hypocrites. And it is not to be said that Hypocrites and graceless men, *Ishmael*, and *Esau*, have *a command of God to receive the seals*, *and a warrant from his Word to require them*, as that pious and grave man Mr. *Thomas Hooker* saith in his *Survey*, *Part.*1. *Cap.*3. *pag.*41,42. For (saith he) *there can be no better right then Gods command to injoin*, *and his Word to warrant us to challenge any priviledge.* The command

Mr. *Hookers Surv.* of the summe of Church Discipline, *Par.* 1. *C.*3 *p.*35,36, 37.

Mr. *Rutherford. Due right of Presbyteries P.*1. *C.*9. *Sect.*9 *pag.*35,36, 37.

The command of God is not the best, nor any warrant at all, as grave Mr. *Hooker* saith, why graceless men should challenge the seals.

of God is a good warrant to the Church and Miniſters to conferre the ſeals to *Iſhmael*, *Simon Magus*, *Judas*, though no word of God warrant us judicially to ſentence them to be regenerate, before the Miniſters can confer the ſeals, as Mr. *Hooker* and his teach, but that the command of God is *a good right and warrant* to *Eſau*, and *Simon Magus*, to *require* and to *challenge the ſeals* is not written in the Scripture, with the good leave of that pious man, no more nor uſurpers have warrant to challenge that to which they have no right, or a robber hath warrant to require the purſe of an innocent traveller. Can the ſorcerer *Magus* ſay, *there can be no better right then I have to challenge Baptiſm and the Lords Supper?* Why? *I have the command of God.* Nay but an anſwer is ſoon returned to the witch: The Church of *Samaria* hath Gods warrant to confer the ſeals, ſo long as the witches skill failes him not to act fairly the part of the painted profeſſor, but the conditionall command of an externally Preached Covenant is not the beſt right, nay, no right at all for him to challenge the ſeals, except he come beleeving and diſcerning the Lords Body, and mourning for ſin, and fulfill the condition: Indeed if the Lord had commanded *Magus* and all the viſible members, with an abſolute command, *Come and receive the ſeals whether ye profeſſe, know Chriſt or believe and repent, or not*; that command ſhould warrant all to challenge, but I truſt Mr. *Hooker* will not ſtand to ſuch a command. And therefore diſtinguiſh betwixt *jus activum*, an *active right* in the Church to confer the ſeals, and *jus paſſivum*, a *paſſive right* in *Magus* to challenge: The latter requires that *Magus* have right as a believer, and *in foro Dei*, both to the ſeal and intereſt in Chriſt, by the grant of Adverſaries; Elſe he hath no right, no command of God to challenge the ſeals. And therefore we muſt diſtinguiſh betwixt the Covenant of Grace, *qua factum & initum*, *& qua annunciatum*, the Covenant, I ſay, as made with ſome, and yet Preached to all. And whereas Mr. *Hooker* ſaith, 38, 39. *pag.* *that he cannot ſee how the will of purpoſe, and the will of revealed command, do not contain apparent contradictions*; This Godly man hated *Arminians*, when he ſaw them in daylight. I cannot now inſiſt to anſwer him and *Papiſts* and *Arminians* who object the very ſame thing. It is clear they differ much, but

There is an active right in the Church to confer the ſeals, when there is no paſſive right in many viſible members either to receive or to challenge the ſeals.

but they are not contradicent, more then the decree of God, and the morall obligation of men are contrary. Hypocrites and such are only visible members and no more, and have no true and internall right and interest in the seals according to the inward grace signified or the promises of a new heart, which are absolute and made to the Elect and beleevers, who are *the only principall prime and proper subject of such promises of speciall note in the Mediator.*

Quest. 3. What be these pincipall reall Covenanters, to whom only the new heart is absolutely promised, and how are they known.

CHAP. XVI.

1. Of the hypocrisy of formall Covenanters. 2. Self-deceit. 3. The new Spirit. 4. Revelations and Prophecies. 5. Markes of a Spirituall disposition.

Answ. THis toucheth the differences of the old and stony heart in such as are externally only in Covenant with God, and are Hypocrites: And the new and soft heart of such as are internall, reall, and absolute Covenanters: Hence these propositions.

1. An Hypocrite is he who in the stage represents a King, when he is none, a begger, an old man, a husband, when he is really no such thing, *Luke* 20. 20. *They sent out spies, faining themselves to be just men:* To the Hebrews they are פנים *faciales, facemen*, men of the face and vizard and צבועים *colorati*, dyed men, rid men, dipped, baptized, from the root צָבַע to dye, dip, wash, baptize, *Jer.* 12. 9. *mine heritage is to me as a speckled bird, or a pyed bird*, and hath casten off my simple livery, and so is a bird of many sundrie colours: The Hypocrite is dyed and watered with a hue and colour of godlinesse. *Coneph* noteth hypocrisie, *Isa.* 32. 6. from חָנֵף *simulavit, fraudulenter egit.* The noun חָנֵף *Chald.* חַנִּים a dissembler, an Hypocrite, who is sometimes just, sometimes wicked, the root by a Metaphor is to pol- What an Hypocrite is.

lute,

lute, and defile, *Pſal.* 106. the land was defiled with bloods: Hence the Hypocrite is all things, and all men, and nothing, and no man but himſelf.

Hypocriſie is conſidered in it ſelf, and ſo it is oppoſed to ſincerity. Or in relation to theſe graces and duties which it fenzies, and ſo it is oppoſed to all the true vertues which it lyingly and fenzedly repreſents, as painting is oppoſed to reality in nature, being a counterfeiting of nature, and it is oppoſed to things that are painted, ſo a living man, and a growing roſe, things obvious to the eyes of ſenſe are moſt eaſily painted as colours lineaments, as a mans body, but things that fall under the underſtanding only, as the ſoul, and under the ſenſe of ſmelling and touching, are hardly pictured. Ye may paint the man, the roſes, the colour, figure, and the fires red flaming, but ye cannot paint the ſoul, the ſmell of the roſe, or the heat of the fire: It is hard to counterfeit ſpirituall graces, as love of Chriſt, ſincere believing intending of the Glory of God. Its hard to get a coat, or put painture on ſpirituall graces, and the more ye counterfeit the Spirit, the more the Divell-like is the forgerie, for he *changeth himſelf into an Angel of light.* There is ſome uſe for painted men, for they ſerve for ornament, but there is no uſe for faith but reſting upon *Chriſt*, nor for love, but to cleave to *God*, and pleaſe him and our neighbour: In all duties we counterfeit but the outward bulk of graces and actions, and would ſeeme to do what we do not: If the colour of graces and godlineſſe be deſirable, it ſelf is more deſirable, but to imitate only the externalls of the Covenant of Grace to keep a roome in the Church, is to put a lie and mock upon the Lord, and to reproach him with dimneſſe of ſight: And ſuch as hate *Chriſt* and the Godly in their heart, and firſt cloath them with the coat of hypocrites, lyers, Samaritans, ſeditious men, they much more hote Godlineſſe, he that would have the picture of the man ſtabbed or hanged, would much more have the living man in perſon ſtabbed or hanged.

Its hard to counterfeit graces and things not obvious to the ſenſe of ſeeing.

Many hate hypocrites and ſo doing are hypocrites themſelves

Hypocriſie is a reſembling of a morall good for vaine glory: Its not hypocriſie to ſuppreſſe tears in Prayer, leſt the man ſeeme to ſeek himſelf, nor for a father to ſeeme to be angry at his childe, or ſervant when he is not angry, nor to put on deafneſſe at reproaches

What is not hypocriſie.

Pſal.

Psal. 38. 12. *They speak mischievous things*, 13. *But I as a deaf man heard not:* It was prudencie, not hypocrisie in *Saul* to hold his peace and misken when the sons of *Belial* despised him, it being the beginning of his reigne, 1 *Sam.*10.27. Nor is it hypocrisie in a Magistrate or *Joseph* to put on an other person to his brethren, though if the ground be unbelief, it is not lawfull for *David* to feinzie himself mad: Nor for *Ammon* to conterfei sicknesse, or to put a lie upon providence: and yet it is not hypocrisie for *Solomon* to seeme to divide in two the living childe with a sword, or for the men of *Israel* to flie before the men of *Ai.* A lawfull end, and right end and motive, contributes goodnesse to actions that are not intrinsecally evill.

There is a naturall hopocrisie in all, every man in both sides of the Sun is a liar, he that said he would wish that he might dwell in the land beyond the dawning of the morning, where they are all sincere, wished to dwell where there are no men; for whereever men are, there are hypocrites and hypocrisie. There is an acquired hypocrisie in all, lesse or more, and an habit thereof in not a few.

According to mens wayes, so are men white and painted Hypocrites; *Herod* professeth to worship Christ, and mindes to kill him, *Matth.* 2. And *Absolom* converts treason and rebellion against his father and prince, with the whitenesse of a vow at *Hebron*, what better is the whore, and what more devout to say, *Prov.* 7. 14. *I have peace offerings with me, to day have I payed my vowes?* under the vail of zeal (they think it) service to *God* to kill the *Apostles*, *Joh.*16.

But the worst of Hypocrites is he who makes himself a Hypocrite, not before God onely, and before men, but whitens and paints himself before himself, and deceives himself, 1 *Joh.* 1.8. It is strange a man hath such a power over himself, as to perswade himself that he hath no sin, not only in point of faith, as such as deny any originall sinne in themselves or others; as many seducers now do, *Socinians*, *Arminians*, diverse *Anabaptists*, and such as say, the Law may be fulfilled by Grace, we are justified by Works: It is possible to be free of sin in this life and to be perfect, so as they cannot sin: But also practically a mans heart may deceive his

What is the power of selfe-deceit.

his heart and may perſwade himſelf that he is Godly and Religious, *Jam.* 1.26. and that *his wayes are right*, *Prov.*14.12. and may ſay within his heart, and ſo think not only, *I am holier then thou*, and yet not be ſo much as ceremonially holy, *but remaine in the grave and eat ſwines fleſh*, *Iſai.* 65. 45. *but I ſay I am rich*, (and which is above admiration) *I have need of nothing*, *Rev.* 3. 17. that I have no need of forgiveneſſe, of ſaving Grace, of the Redeemer Chriſt, of ſalvation. And this is ſo much the more dangerous, that the prejudice and blindneſſe of ſelf-love, doth more ſtrongly perſwade ſelf-godlineſſe then any godlineſſe of the world, and begets a more ſtrongly radicated and fixed habit of believing ſelf-godlineſſe, then Miniſters the godlieſt of them, and Profeſſours, and Angels, and the Lord immediately ſpeaking (ſo long as the revelation is literall) *Numb.* 22. 12,24,28. and Chriſt Preaching in his Perſon, *Matth.* 8. 9, 14. *Matth.* 21. 43,44, 45. *Luk.*16.13,14. *Joh.*10.24,25,26,27.28,29,30,31. and the Apoſtles, *Acts* 24. 25, 26. *Acts* 26. 2,3,4,5,6, *&c.* 24. can be able to root out, for they can fence and ward off, and can let our blowes at all that ye can ſay, and carry this habit of a falſe opinion of ſelf-holineſſe to Eternitie with them, and ſtand to what conceited lamps they here on earth did gliſter withall; and plead againſt the Lord in his face, that the ſentence of condemnation is unjuſt, *Matth.* 25. 44. and that they deſerve for their profeſſion to be admitted into the Bride-groomes chamber, *Matth.* 7.22. *Matth.* 25.11. *Luke* 12.25. and all ſuch fairded Profeſſors, are externally only in Covenant with God. And therefore theſe are ſad marks, when firſt ye hide your luſts and nouriſh them, and feed upon the Eaſt wind of ſome created laſt end, and have not God for your laſt end, *Luke* 12. 19. *Pſal.* 49. 11. *Pſal.* 4.6. *Jer.*22.17. 2. When ye know not that ye are *poor*, *miſerable*, *blind*, *naked*, *Rev.* 3. 17. *Matth.* 9. 11,12,13. *Luke* 15.2. *Luke* 19.7. and ye were never in Chriſts hoſpitall, and are whole and need no Phyſick. 3. Ye loath Chriſt but knows it not, *Luke* 7. 44, 45. ye love Chriſt as a ſuppoſed Prophet, and loath him as a Redeemer. One may deadly hate Chriſt and not know it. 4. Ye cannot compare the two ſtates together, the ſtate of nature and the ſtate of Grace, as 1 *Tim.* 1 13. ye Idolize your own choiſe, to bear down *Achabs* Idolatrie,

but

but chose not the will of God to oppose *Jeroboams* Idolatrie. 5. Ye want Christ, ye were not born with Christ in the heart. 2. Yea, ye are eternally lost without him, and know neither the one, nor the other.

Quest. 4. Whether or not are beleevers the parties of the Covenant of Grace? *Ans.* These are parties to whom the covenant-promise is made, not these who already have the benefit promised in the Covenant, but beleevers must have a new heart, and consequently faith already, therefore they cannot be parties with whom the Covenant is made. As because the Image of God is not promised to *Adam* in the Covenant of Works, but presupposed to be in him by order of nature, before God make with him the Covenant of Works, else he could not be able to keep that Covenant, which we cannot say, for God created him right and holy, *Gen.* 1. 26, 27. *Eccles.* 7. 29. *Eph.* 4. 24. *Col.* 3. 10. Therefore *Adam* in his pure naturalls, as not yet indued with the Image of God, cannot be the partie with whom the Covenant of Works is made, for then the Image of God must either be a reward, which *Adam* by his pure naturals and strength thereof must purchase by working, which the scripture and nature of the Covenant cannot admit, or then the Image of God must be promised to *Adam* in the Covenant of Works, which is no lesse absurd. And if faith be promised in the Gospel, the Covenant of Grace must be made with some Israel and Judah as predestinated to life eternall and yet wanting a new heart: For God cannot Covenant-wayes promise a new heart to such as have it, but to such as have a stony heart and beleeve not, *Ezek.* 36. 26. *Deut.* 30. 6. *Ezek.* 11. 19. nor can he promise faith to such as have faith this way.

Beleevers are properly parties of the new Covenant, but not as beleevers, as chosen of God to life.

Quest. 5. Who are these that have the new heart, and so are personally and really within the Covenant of Grace. *Ans.* Because the new spirit is given, when the new heart is given, *Ezeck.* 36. 27. *Ezek.* 18. 31. *Make you a new heart and a new spirit*, and many in our times boast of the spirit, it shall be fit to speak of the new spirit, and who are spirituall.

Hence these questions of the new spirit.

Quest. 1. What is the seed of the new spirit?

Ans. The word of the Gospel, therefore before *Adam* could

The word and the Spirit.

have the Gospel-Spirit, the Lord must reveal the doctrine of the Gospel, *the seed of the woman must tread down the head of the serpent*, Gen. 3. So the word and the spirit are promised together, *Isa.* 59. 21. *Isa.* 30.21. *Thy teachers shall not be removed, and thine ears shall heare* (this is the inward teaching) *a voice behind thee, saying, this is the way, walk ye in it. Isa.* 51. 16, 17. *Mat.* 28. 20. *Go teach*, that is the word: *Loe I am with you to the end of the world*, that is the spirit to make it effectuall, by my spirit, *Joh.* 14.16,17.

The first revelation of the Gospel and the first principles, cannot be tryed by any former Doctrine or rule.

Object. *But* Adam *when he heard first the Doctrine of the blessed seed, could not try the doctrine or speaker, by any new Doctrine.*

Answ. The first doctrine can be tryed by no other rule, because it was the first rule it self, nor can these principals written in the heart naturally (*That God is*) (God is just, holy) *&c.* be tryed by any other truths, because they are first truths; As the sense of seeing cannot try whether the Sun be the Sun by the light of Some other Sun, that is, before this Sun, which is more lightsome. For there is not another Sun before this, the Gospel it self hath God shining in it, to these who are enlightened, as *Adam* was, a Rubie doth speak that is a Rubie.

Obj. *How then should* Adam *know what God spake to him and not to another, are we not to try all spirits that speak?*

The immediate word, and the most immediate fountain-word, and the trying of both.

Ans. There is a word immediately spoken by the Prophets, and Apostles, that is to be tryed, partly by the first Preaching the *Lord* made in *Paradise*, partly by the effects, that it converteth the soul, *Psalmes* 19.7. and smels of that same Majesty, and the divine power of another life, which is in the first Sermon, *Gen.* 3. 15. this is *Verbum Dei immediatum.* But when God himself speaks in his own person to *Adam*, to *Abraham*, Gen. 22. to *Moses*, *Isaiah*, the *Apostles*, that is *Verbum* Dei *immmediatissimum*, the fountain-word; neither word nor speaker is to be tryed. The Patriarchs and Prophets are never bidden try the *visions of God*, for when God speaks them himself, he makes it evident that it is he, and only he who speaks, and we read not of any in this deceived, Angels or men cannot conterfeit God.

Obj. There have, after the Canon of the Scripture is closed, been

been some men, who have Propheſied facts to come, that fell out as they foretold, juſt as *Iſaiah*, *Elias*, and other Prophets, then ſomthing is to be beleeved, that is not written, and ſuch may have the Spirit, and yet no word of Scripture goes along with it.

The differences betwixt the Propheſies that now are, and Scripturall Propheſies.

Anſ. 1. Such men may have (I confeſſe) a Propheticall ſpirit, but firſt, they were eminently holy and ſound in the faith, and taught that the Catholick Church ſhould believe nothing, nor practiſe nothing, but what is warranted by the Word. Such as boaſt of Spirit or Propheſie, and reject the word, are therefore not to be beleeved.

2. What theſe men of God foretold, is a particular fact concerning a man, what death he ſhould die, or a Nation, or a particular, ſuch a man ſhall be eternally ſaved, but no *dogma fidei*, nor any truth that lays bands on the Catholick Church to believe that to the end of the world, as all Scripturall truthes do, and a doubt it is, if we are to believe theſe, in the individuall circumſtances of fact, *ſub periculi peccati*, upon hazard of ſinning againſt God, we may, I judge, without ſin ſuſpend belief, and yeeld charity to the ſpeaker.

The difference betwen revelations, of what is truth, and what is lawfull or not lawfull, and revelations of facts, what ſhall come to paſſe, and what not.

3. If any object, the Prophets did foretell particular facts concerning the death of *Ahab*, the birth of *Joſiah*, which concerned particular perſons: I, but they were the maters of fact (as the crucifying of *Chriſt* was a matter of fact) as alſo they did by the intent of the Holy Ghoſt contain Hiſtoricall, Morall and dogmaticall divine Inſtructions, ſo that, the whole Catholick Church muſt believe them, with certainty of divine faith, they being written and ſpoken for our Inſtruction, and they ſin who believe not.

Queſt. 2. What are we to judge of theſe truthes revealed to Profeſſors when they are in much nearneſſe to *God*, and the *Lord* is pleaſed to ſhine upon them in ſome fulneſs of manifeſtation of himſelf to their ſouls, eſpecially in particular facts? *Anſw.* There is a wide difference betwixt revelations, which ſpeak what is lawfull or unlawfull, agreable unto or repugnant to the Word; And what is good *in jure*, and what *in facto*, ſhall come to paſſe or not come to paſſe, what ever is given to revelations of the former ſort, is taken from the Scripture, whoſe peculiar perfection it is to ſhew

what is good and just, what not; Therefore to say that revelations now do guide us in disobeying higher Powers or killing men, *&c.* is a wronging of the word, especially of the first, second and sixth Commands. As to the other, God may and doth lead his owne, especially when they are near Glory, under fewest prejudices touching time and eternity, to speak what shall be, but it is not our rule. It's an Argument of nought, *Such a thing was mightily born in upon my spirit as lawfull and as certainly to come to passe, when I was most near to GOD in a full manifestation of himself: therefore such a way is right, or such a way shall come to passe*; For not to say, 1. that this is a wronging of the perfection of Scripture, and 2. That there is a bastard Logick in the affections where God and nature hoth seated discursive power; And we often prophesie, because we love, not because we see the visions of *God.* 3. *Peter* might, the same way, reason, *I saw the glory of heaven at the transfiguration, and the Peers of the higher house,* Moses *and* Elias, *and this was then mightily born in upon my spirit, It is good for us to be here, let us build three Tabernacles: therefore this is true, It is good for us to be here*: But the Conclusion is a dream; who should preach the Gospel as witnesses and suffer for it, and write Canonick Scripture, if these Disciples should be for ever there? And if they should be separated from the whole glorified body, and make up a Church eternally glorified in that Mount, of only six persons: And the word saith, *Peter* being drunk with glory, *Mark* 9. 6. οὐκ οἶδει *knew not what he said*, and the Disciples were sleeping, not prophecying, *Luk* 9.32. which saith they were in heaven, but cloathed with bodies of sin, and not lead by Scripture light (as that good Prophesie of *Peter* was contrary to the Gospel of suffering and dying, that *Christ* prophesied was abiding himself, and all his, *Matth.*16.21,22.) we should reel and sin: for there may be no connexion between the present nearnesse to God, and the thing suggested in the spirit; and they cohere by accident. So one in prayer is near God in respect of sweetnesse of accesse, and yet the individuall favour which ye pray for conditionally, never granted; Ye may be saved, and *God* more glorified in the sufficiency of his grace, without granting it to you, as is cleare 2 *Cor.*12.9. Sorrow and desire can suggest such an answer

Nearnesse to God in fulnesse of manifestation of himself, is no surely concludent rule that such a thing is truth or lawfull.

Peter at the transfiguration, and *John*, Reve. 19. cap.22. when they were most neer to *God* did reel and stumble & erre.

The deceit in liberty of praying.

anſwer to the faſting of *Iſrael*, as they may ſay and think, they ſhall be victorious now over the children of *Benjamin*, and yet they are deceived. The heart would be ſilent and let *God* ſpeak here. The ſight may be dazled in nearneſſe to *God*, and we take our marks by the Moon; And the liberty of praying is terminated upon the fideiall acts, and we think it is faſtened upon the particular thing we ſeek: And here the Antecedent is true, as heaven, and the Conſequence folly and darkneſſe. So *John*, Rev. 19. and *cap.* 22. ſeeth *Heaven opened, and behold a white horſe and him who ſate on him*, and he *heard the voice of many, ſaying, Hallelujah*, and ſaw the pure river of water of life, the tree of life, the Throne, and Him that ſat thereupon, *&c.* But he did not rightly infer that he might therefore fall down and worſhip a created Angel. All which ſaith they vainly boaſt of the Spirit who reject the light of Scripture, which is a ſurer day-ſtar then the light of glory, for our direction. The light of glory is for our perfection of happineſſe, in ſeeing and injoying the laſt end, but not for our inſtruction in leading to the end, and the means. The Candle-light and Sun-light in the City comes not without the City to direct us in the way, the lights and torches in *Jeruſalem* and the new City ſerve not to guide the way to theſe Cities.

Its good to keep the eye ſingle, for rottenneſs in the mind putrifies the ſoul.

2. The ſpirituall man judgeth all things, but by the word. In one particular, *Samuel*, in another *Tertullian* dotes upon *Montanus*, ſome of the prime fathers, otherwiſe Godly, are blacked with *Platoes* purgatory, and ſome of them with invocation of Saints, yet ſpeaking to them doubtingly, εἰ τὶς ἀδελφὸς, ſay; the ſpirit may be, where ſome perticular errours are, but if the judgement be rotten & unſound in the matters of God, rottenneſſe in one the ſiede of the Apple creeps through the whole, and ſo doth corruption from the minde ſink down to the heart. A godly heretick I cannot know.

εἰ τὶς ἀδελφὸς.

3. Any bone or hart member in walking, actually pains and breedeth aking, if there be a piercing and a graving conviction, in Chriſtian motion, that untowardneſſe and oppoſition from the fleſh, pains the Spirit and new man, and hinders the ſtirrings of the *Spirit*, it ſaith the *Spirit* is there, as water caſt upon fire ſpeaketh there is fire, *Rom.* 7. 15, 16, 23, 24. It were good to try the untowardneſſe

Pain, grief, and akings in ſpirituall motions ſpeaketh that the Spirit is there where ſuch are.

wardneſſe to ſpirituall duties, and ſeverall kinds of delight, whether it be borrowed delight from the literall facility of the gift, from gaine and glory, adhering to the office and calling, or from the inbred ſweetneſſe in honouring God, crooking and pain in walking is a token of life-walking.

To obſerve ſo the ways of God in the ſoul, as ye may be able to give a particular account of all Chriſts motions, his going, his coming, and the Actings of his Spirit: ſpake a moſt ſpirituall diſpoſition.

4. Its a ſpirituall diſpoſition in the Church, *Cant.* 2. in a particular ſoul, to know and be able to give an exact account of all the motions, goings and comings of Chriſt, where he lyeth as *a bundle of myrrhe all the night*, even betwixt the breaſts, Can. 1. 13. *when the King brings you into his houſe of new wine*, Cant. 1. 4. Cant. 2. 4. when he ſpeaks, Cant. 2. 8, 10. —— *My beloved ſpake and ſaid to me, ariſe, my love, my fair one, and come away*, when he knocks, know ye his knock, to tell over again his words, *open to me my ſiſter*, &c. where is he? Cant. 2. 8. *Behold he cometh leaping upon the mountaines, ſkipping upon the hills*; where is he in his diſpenſation to his Ancient Church? Cant. 2. 9. *Behold he ſtandeth behind our wall, he looketh forth at the windows.* 16. *He feedeth among the Lillies*: when, and how he imbraceth, Cant. 2. 6. *His left hand is under my head, his right hand doth imbrace me*: when he withdraws, *Cant.* 5. 6. and is not to be found, *I ſought him, but I found him not, I called him, but he anſwered me not.* *Cant.* 5. 6. *Cant.* 3. 1, 2. how hard he is to be found, and how eaſie he is to be found, *Cant.* 3, 1, 2, 3 4. what ſpirituall ſtirrings he makes in the heart, *Cant.* 5. 4. *My beloved put in his hand by the key-hole.* For (1.) this ſpeaks much ſoul-love to be where he is. *Cant.* 1. 7. (2.) To be able to write a ſpirituall Chronicle and Hiſtory of all Chriſts ſtirrings towards your ſoul, ſaith ye have letters daily, and good intilligence of the affaires of the Spirit, and of the Kings Court, and that he writes to you, as *Cant.* 5. 1. *I am come into my garden, my ſiſter, my ſpouſe; I have gathered my myrrhe with my ſpice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk*: Then will Chriſt write a letter to ſpirituall ones, and (as it were, with reverence to his Holineſſe) give a ſort of account where he is, what he does, what thoughts he hath to us: O! how few know this?

5. Godly miſſing of Chriſt muſt be a gratious diſpoſition, *Cant.* 5. 6. *I opened to my beloved, but my beloved had withdrawn himſelf,*

self Cant. 3. 1. *I sought but I found him not*, vers. 2. *I sought him but I found him not.* Such as are pleased with a bare literall missing, and are not also in a holy manner anxious, and are not

6. Restlesse in *rising and going through the City*, in the streets and the broad wayes, seeking and asking, *saw ye him whom my soul loveth?* Cant. 3. 1,2,3. are not so spirituall, as is required, Cant. 5. 6. *My belovod had withdrawn himself, and was gone, my soul failed when he spake*, remembring his speeches, when he knocked. *v.* 2. There may be some too longsome security under sad falls, when he is not soon missed, 2 *Sam.* 11. 1,2,3, *Psal.* 26. 15. Yea a spirituall soul having regard to all the Commandements misseth the spirits acting in all the wayes in eating, *Pro.* 6. *Acts* 27. 35. 1 *Cor.* 10. 31. *Job* 1. 5.

7. Frequent convictions (which are the connaturall actings of the Spirit) *Joh.* 16. 9 end of the most spirituall sins, as of unbeleef and Gospel-ignorance, *Joh.* 16. 9. prove a spirituall state: as flaming proves fire to be fire. Unbeleef is more contrary to the Spirit, then carnall sins, being most contrary to the flower and bloomings of the Spirit in his sweeteſt operations, and most against the *Mediator-love* of *Christ*. For as by the fall, *Christ* hath a new Office to redeem us, *Matth.* 1. 21. 1 *Tim.* 1. 15. *Luke* 19. 10. *Isa.* 61. 1,2. *Isa.* 44. 6, 9. So the Spririt hath a new office, which he should not have had, if man had not sinned, to apply the blood of sprinkling as a sort of Mediatory intercession, to dippe us in the fountain of his blood. *John* 16. 14. *He shall receive of mine, and shew it unto you. Joh.* 14. 16. to be the *Comforter*, *Joh.* 14. 16. the *Leader*, *Joh.* 16. 13. the *Witnesse*, *Joh.* 15. 26. *Rom.* 8. 15,16. The spirit in his Office cannot step one foot with the unbeleever. Hence much tenderneſſe and smiting of heart where the Spirit, 1 *Sam.* 24. 5. is. Yea conscience to weep as one over his mothers grave, for his enemies, *Psal.* 35. 13,14. and strict doubling of faith in greatest deps: In which Christ proves himself to be more then a believing man, *Mat.* 26. 39. *Luk.* 22. 42,44. for no man that is only man can both drink hell and believe heaven at once. 8. In duties there be these. 1. The end. 2. The delight in them. 3. The successe. As to the first, the lesse of the creature and self, and the more of *God* in the end, so much the more denyed and spirituall is the doer, when purely

Convictions for most spirituall sins speak much spiritualnes

As Christ-Man hath a new office to redeem, so hath the spirit a new office to comfort, neither of which should have been useful, if man had not sinned.

The Spirit as the Spirit acts us to do all for God, as God.

ly for God ὡς τῷ κυρίῳ, we do, 1 *Cor.* 10.13. *Col.* 3.23. we are ſick for God, and in health for God, and wake to him, *Pſal.* 119. 62. 147, 148. and ſleep to him, *Pſal.*16.7. *Pſal.* 139. 18: live to him. 1 *Pet.* 2.23. live and die to him and to Chriſt, *Rom.* 14. 7,8. and pray to him even when we ſpeak to God, *Eccleſ.* 5. 1, 2. and preach to prepare a Bride to him, 2 *Cor.*1.14. 2 *Cor.*4.25. we may be not ſpeaking to God, or for God and his honour, 1 *Cor.* 11. 2. 1*Theſſ.* 2. 19, 20. How miſerable and carnall to doe all for the creature, and the fleſh, *Rom.*13.14. *Jer.*22.15. *Iſa.*5.8. for ſelf, *Dan.* 4. 30. *Heb.* 2. 5, 6. and this ſpeaks much of the Spirit, when the man is ſick and hungry, for the exalting of God, and the will is ſo capaciouſly wide in this, that he would his eternall glory were a foot-ſtool for the hightening of his glory, *Exod.*32. 31. *Rom.*9.3. the will is a moſt ſpirituall and capacious facultie, and O! what acceptable ſervice when the mans will looks right toward an infinite Majeſtie, as thirſting for and panting after this: O! if all beings, millions of Worlds, Angels and men, and all created beings, Heaven, Earth, Sun, Moone, Stars, Clouds, Air, Seas, Floods, Beaſts, Birds, Fiſhes, and all the drops of Rain and Hail, Snow, Dew, ſo many worlds of Angels would ſing his praiſes? What wonder then, he accept the will for the deed? And what is to be thought of the will averſe from God, and which hates him, and wiſhes that God were not? How contrary to a Spirituall diſpoſition is this?

2. For delight, it is a ſpirituall diſpoſition, to go about the duty as duty, *ut bonum honeſtum*, and not upon this formall account, becauſe it delighteth us; Except the delight be in the Law of the Lord night and day, as it glorifieth him. 2. It's ſpiritualneſſe, when abſtractedly from private conſolation we go about the duty for God, and can reſt upon ſuffering and burning quick as it is duty, though the ſufferer ſhould be deſerted all the while; We often feed our ſelves with the *bonum ſecundum*, the pleaſantneſſe in the duty, which is our ſinne, except the ſweetneſſe of the holineſſe of the duty be our delight, and the beauty of pleaſing God allure us, but feeling being a way, we find how hard it is, to delight our ſelves in the Lord. 3. We do duties too often, for the ſucceſſe, not for the duty: We pray, the Lord hears not, we wearie:

Its ſpiritualneſſe of diſpoſition to do our duty for the duty, not for the pleaſantneſſe of the duty.

we

we rebuke men, they care not, and we wearie; succesſe and not duty, ſelf-delight and not the honouring of God, which ſhould be all our delight, take us up. I pray and weep for my enemies, (Ah! if it could be done) ſaith *David*, they are worſe, *Pſal.* 35. 13. *but my prayer returned to my boſome*, that is, the ſweet peace of God, which is the fruit of the duty of praying came to my ſoul, and cheered me. We conſider not the promiſe of peace, and conſolation is made to the duty it ſelf, *Pſal.* 119. 165. *Pſal.* 19. 11. *Prov.* 3. 21, 22, 23, 24, 25. not to ſucceſſe of the dutie, and wee conſider not that we are to be quieted in the duty, and to be armed with patience, againſt the temptation of the duty. Often it inrages Phariſees againſt CHRIST and the Apoſtles, yet the Spirit bids them Preach. Therefore whether ſucceſſe in praying, and the ſugar of delight in duties hire us, or not; We are to know that though *Abrahams* offering of *Iſaac* to God, had neither in it the one or the other, nor our Saviours offering himſelf to God, for the ſins of the world; If reaſon weigh the one and the other, yet becauſe both were performed upon the motive of the love of God commanding, both was moſt ſpirituall obedience, eſpecially, becauſe the duty is both work and wage, and the more of the Word of God is in the obedience; I mean not the letter only, but the word including the love. 2. The authority of the Commander. 3. The beauty apprehended to be, and the peace in obedience; the more ſpirituall is the obedience: The letter only may ſhow you duty, your obligation, and the penalty of diſobeying, and all theſe three in a litterall way, and yet upon that acccount, the obedience is not ſpirituall, but Goſpel-love added to the Laws-letter makes ſpirituall obedience.

Its ſpirituallnes to do duty for the duty, not for the the ſucceſs of the duty.

Goſpel-love included in the letter of the command, renders the obedience ſpirituall.

CHAP. XVIII.

The New heart of Covenanters, the Nature, Characters, Properties thereof, hitherto of the new Spirit.

Queſt. 6. *When are we to judge, that we have a new heart? And when do we know that it is not the old heart?*

Anſ. 1 Propoſ. As phyſically, ſo alſo Morally, the heart is the man, the good heart, the good man, the evil heart, the evill man, and God weighs men by the weight, not of the tongue, of the hands, of the outward man, but by the weight of the heart: *Aſa* his heart was perfect, 2 *Chron.*15.17. the heart of *Jehoſhaphat*, 2 *Chron.*17.3. was perfect. And *Pſal.*78.37. their heart was not right: the froward heart is the froward man, *Prov.*3.32. For there is a man ſpeaking within a man, and a heart within a heart acting, as if it were a man made up of ſoul and body. *Thou haſt ſaid in thy heart, I will aſcend up to Heaven*, ſo the King of Babylon, *Iſa.*14.13. So the heart acts Heaven or Hell within the man, *Pſal.*14.1. *Luk.*12.19. *they have a heart* μεμεριμνημένην buſied in the Colledge, ſtudying and reading *covetouſneſſe*, 2 *Pet.*2.14.

The heart is the man.

There is a heart within a heart, and a man within a man ſpeaking and acting.

2. *Propoſ.* When the Lord tryes the man, he tryes the heart and the reins, *Prov.*15.11. *Hell and the heart both are naked before him.* Prov. 17.3. *Theodoret.* God acteth the noon-day-Sun *meridionaliter* in every heart: The man himſelf is without, and God within, *Jer.*17.9. Man ſearcheth not his own heart and reins, for there be plottings and inclinations to evill in the heart, which the heart knows not, 2 *King.*8.12,13. Peter hath a better heart then all men in the books of his own heart, *Matth.*26.33. but its not ſo indeed.

God only tryeth the heart. *Aug. Confeſſ.*10. *cap.*27. *intus tu eras, et ego foras*

3. *Propoſ.* The waſhen heart that lodges not vain thoughts, *Jer.*4.14. *purged from dead works, by the blood of Chriſt* (above all the blood of bullocks and goats) *Heb.*9.14. purified by faith, *Acts* 15.14. is the good heart. It is a better heart according to the heart of God, 1 *King.*15.5. that turneth not aſide, 1 *Sam.*13.14. of Gods ſeeking out and finding, then the firſt heart created of God, *Eph.*4.24. *Col.*3.10. And ah! we ſeek a good Ruler, a good Phyſitian, when we are ſick, a good houſe to dwell in, and (which is ſtrange) a good horſe, but not to have a good heart

What the good heart is, & how it is made good.

1. Creation of a better heart then the firſt, is a peece of the rareſt of the *Lords* workes.

4. *Propoſ.* The excellent acts of God, in a manner (with glory to his Highneſſe) to mind his firſt work, to create a better heart then the firſt which he created, ſaith, that there is great need of a good heart, *Pſal.*51.10. of a new heart, *Ezek.*36.26. Its beyond

all

all admiration, to create so rare a peece as the Sun out of nothing, and a beautifull Lillie out of mire and dirt, out of common clay to bring forth Saphirs, Carbuncles, and in lieu of a stony heart (for grace is not educed out of the potencie of any created thing) to create a new heart, which God loveth to dwell in, rather then in heaven the high and holy place, *Isa.*57.15. which so ravisheth the heart of Christ, *Cant.*4.7,9. and is of more price with God, then gold, or any corruptible thing, even *a meek and quiet spirit*, 1 *Pet.*3.3,4. is the rarest peece of the works of God.

Its an excellent act of God to keep the vessel in a spirituall season, as *David* prayes, 1*Chron.* 29. 18. To make room for Christ dwelling by faith, and for love to comprehend love, *Eph.* 3.17,18. and who puts such a thing in the heart, *Ezra* 7.27. when a sparkle of fire from flint falls on water or greene timber, there is no firing from thence. But when actuall influences fall upon an heavenly habit as the Lord can cast in a coal, or a lump and flood of love, *Cant.*2.5,6. *Luk.*24.32. *Cant.*6.12. there are more heavenly actings of the soul.

2. He bows and inclines the heart to the Lords testimonies, and to cleave to him without declining, *Jer.*32.39,40. *Ps.*119.39. *Cant.* 1.4. *Ps.*141.4.

4. We are to beware of 1. the reigning evils of the heart, of a rotten and unsound heart, 1*Tim.* 6.5. *Psal.* 119. 82. 2. Of an unsavory stinking heart, that smels of hell and the second death, of all sort of unrighteousnes and malice like a greene opened grave, *Psal.*5.9. 3. Of an uncured heart, that never came through the hands of the Physician (*Prov.*14.13. *A sound heart is the life of the flesh.*) Of an unsound unsavoury and a rotten heart, *Ephes.* 4.29. compared with *vers.* 23. from whence issue rotten words, borrowed from rotten and worm-eaten trees which speake an uncured heart.

The divers sorts of evill hearts, we are to beware of.

רפא *Mederi, curare, mitigare dolorem.* Hos.11.5. *I'le heal him.*

5. We are to look to deadnesse of heart in all the branches of it. As (1.) sullennesse and dumpish sadnesse, in refusing comforts, and being full of unbeleeving heavinesse, in *David*, *Psal*, 69. 20. *Psal.*42. 11. whereas we are alwayes to rejoyce, *Psal.*119.52. *Phil.* 4.4. (2.) fainting at the greatnesse of the affliction, *Isa.* 20. 3. *Job.* 14.1. wingence, comes wither of heart, *Psal.* 102. 4. *Psal*,

27. 13. (3.) An overwhelmed and unbeleeving swooning heart, *Psal.*61.2. *Psal.*142.3. *Psal.* 143. 3,4. (4) Deadnesse in going about the service of God, *Psal.*119. 37. *Quicken me in thy way*, of this elsе where. (5.) Narrownesse to take in God, opposed to an inlarged and wide heart, *Psal.*119.32. *Psal* 81. 10. and straitening of heart when the soul is so hampered, that he cannot speak, *Psal.* 77. 4. unbelief clips the wings of the spirit, and layes on fetters, which may come from the wicked company, and may be laid on by our selves, *Psal.* 39. 1,2. (6) There is an Atheist heart, to hate the existence of God, of Christ, of a Gospel *Jam.* 2.19. *Matth.* 8. 29. Compared with *Psal.*14.1. *Eph.* 2. 12. Some beleevers are near to say, I take my leave of Christ, I'le pray no more, for it is in vain, *Jer.*20.9. *Ps.*73.13,14. but it is not a fixed resolution: of this elsе where.

7. There is *an evil heart of unbeleef to depart from the Living God*, Heb.3.12.

*Prov.*6.18. חרש to delve, to plow, *inde*, חרש he that worketh either on iron or timber.,

8. A heart that deviseth, ploweth, or delveth wicked imaginations, *Prov.* 6. 28. As *Prov.* 3. 29. *Plow not evil against thy neighbour.* Hos. 10. 13: *You have plowed iniquity*; such plots are forged against the people of God, *Matth.* 27.1. *Nah.*1.11.

9. A proud heart (1.) resisted of God. (2.) Farrest from the lowly and meek heart of Christ, *Matth.* 11. 29. *Phil.*2. 5, 6, 7. (3.) Most near to Satans heart, 1 *Tim.*3 6.

Why we are more ashamed of uncleannes and falshood then of pride.

Q. Why are we more ashamed of an uncleane lustful heart, then of a proude heart? *Ans.* A proud heart is deeper guiltinesse, and nearer to Satans nature; And pride and unbelief are sins more reproachfull to God, and incroach more upon his Throne, but there is more flesh in us then spirit, and we think that there is more of a beast in uncleannesse.

Quest. But we are more ashamed of lying, falshood and stealing then of pride? *Ans.* Ther's more of being ashamed before men it being a carnall sort of passion, then of being ashamed before God, and falshood and lying to men are fleshly evils against common honesty, but pride is a more Angel-sin, or a more God-like sin, a spirituall sin, and pride is a sort of heart-heresie, by which we judge but blindly, we have reason to ascend and climb aloft to Gods

Gods roome, *Gen.* 3. 5, 6. *Isa.* 14. 13. because of knowledge, parts, power.

10. There is a deceitfulnesse and self-deceiving in the heart, *Isa.* 44. 20. the Idolater feeds on ashes, *a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand,* Obadiah 3. The heart is the greatest liar on earth to say and gain-say.

11. There is a wicked fearfulnesse in the heart to do evil, *Jude* 12. *feeding themselves without fear,* 2 *Sam.* 1. 14. *was thou not afraid* (saith *David* to the *Amalekite*) *to put out thine hand to destroy the Lords Anointed?* Its a godly feare to tremble alwayes, at feasting, speaking, hearing, sleeping, company, *Prov.* 28. 14. 1 *Pet.* 1. 17. *Phil.* 2. 13. *Job* 1. 5. And in all there lie snares within and without the house.

12. There is a wicked slightnesse of heart, *we shall have peace* though we both heare cursing and walk loosly, *Deut.* 29. 19. we are fallen, but *Ephraims* stout heart (2.) will rise whether God will or not, *Isa.* 9. 9. And (3) the King of *Assyria's* stout heart will be as strong as God, *Isa.* 10. 12, 13. And (4.) its wicked stoutnesse to say, godly mourning before the Lord is in vain, *Mal.* 3. 13, 14. (5.) Its wicked stoutnesse to rest upon your own righteousnesse and refuse to treat with God, *Isa.* 46. 12, 13. (6.) And vain stoutnesse to dare God in his own quarters and fight him, *Exod.* 14. 8. 26. *Exod.* 23. 1. 13. *Isai.* 36. 10, 11, 36, 37. if it were in his own seas as *Pharaoh* and the *Egyptians* would do.

Characters of sinfull stoninesse of heart against *God.*

13. There is a wicked hardening of the heart, when men make the Lord his word and his mighty works the contrary party, *Exod.* 5. 1, 2, 3. *Exod.* 7. 10, 13, 16, 20, 23, 24. *Exod.* 8. 5. 6, 7, 15, 17, 18, 19. *Isai.* 6. 9, 10. *Zech.* 7. 8, 9, 11, 12. *Ezek.* 2. 3, 4, *Ezek.* 3. 7, 8. *Matth.* 13. 13, 14, 15. *Act.* 13. 44, 45, 46. and oppose God in his word and works.

Of the morall concurrence of the word to the act of infusion of a new heart.

14. There is a sinfull dulnesse upon the heart, by which men are as weaned children, *line upon line, line upon line,* can do them no good, *Isai.* 29. 9, 10, 11. Here it is to be observed, that we cannot preach Omnipotency, nor perswade a word to be created, nor a new heart to be infused, nor can we preach to a Wolf to become a meek Lamb, nor threaten the Sun to rise at midnight, we but

speak

speak words about the new birth, the husband-man but breaks the earth with his plough, but God makes the corn to grow, and he only, not that the word is not the instrument of conversion of souls, *Rom.* 1. 16. *Rom.* 10. 14. but how to the act of infusion of a new heart the word concurres as a morall and suasory instrument, is above my capacity.

Job 9.20. *Pro.*28.18. עצר To be made narrow, to be pressed in body or minde, to afflict, to vex *Gen.* 32 7. straitening was on *Iacob* by a Metalepsis it is to frame by pressing or keeping straight as Potters frame a vessel. Hence עצר *jotser* a potter, *Ezc.*11.13

15. There is a froward heart, *Pro.*17.20. that perverteth and is crafty עקש to pervert.

16. A *wicked heart. Pro.* 26.23. *set of evil, Eccl.* 8.11.17. *foolishnesse is bound to the heart, Pro.*22.15. a dissembling heart, when seven abominations are in it, *Pro.*26.25. (1.) We take not heed to the imaginations, and are not grieved for the constitution of the heart, for actuall sins make originall sin to smell as two floods running into one, maketh a huge River. (2.) We take not heed to the young births of the heart, with the concurrence of the mind, fancie and imagination, there are multitudes of forgeries, clay-pots and imaginations framed, as a potter deviseth vessels of earth of many quantities, figures, shapes, great, small, narrow, wide, round, cornered, for the word is a potters word, *Gen.*6.5. 1 *Chr.* 28.9. *with all keeping keep thy heart, Prov.* 4.23. the word is to keep as the keepers of the walls, *Cant.* 3.5. as shepherds, for its in danger to be stolen away, *Hos.* 4. 11. 2 *Sam.* 17.6. *Hos.*7. 11. *Ephraim is like a silly dove without heart*, but we take no heed to the entry, to see what goes in, what comes out. (1.) What if there be no God? *Psal.* 14.1. (2.) What if God see not? *Ezek.* 9. 9. (3.) What if man perish as the beasts? *Eccl.*3. 19. It may be there is no heaven, nor hell. (4.) What if there be no Christ, nor Gospel, but only questions of words? such clay-pots were framed by *Gallio*, and *Festus*, Act. 18. 14, 15. Act. 25 11. 19. Hence come imaginations of things impossible, *Isa.*14. 13. *I'le ascend to heaven*, saith *Babylon I will set my nest among the stars.* Oba. 4. *Tyrus* saith, *I am God, I sit in the seat of God.* And new-wild-fire flights which are indeed old heresies, are of this kind, *in re*, its a lie. (5.) A new heart is the Office-house of Christ, and a heart delighting in Gods wayes is a new heart, where the Law is imprinted and ingraven in the heart, *Isa.*51.17. *Hearken*

The vain and unreasonable imaginations of the heart and theatheisim thereof. A heart delighted with God is the work house of *Christ.*

ye

ye people in whose heart is my Law. Psal. 40.8. *I delight to do thy will, O God, thy Law is within my heart.* Its true there is a new delight in the heart, but not a delight of the new heart. *Isa.*58.2. *Joh.*5.35. for a delight in the Gospel as a good thing, not as a good Gospel, a delighting in Christ as a Prophet that feeds them, not in Christ as a Redeemer, *Joh.6.* 26 that saves them, is not a new heart.

A whole and intire heart.

2. The new heart is a heart universall, wholy for God as God, there is an inteirnesse in it, when the whole *spirit and soul and body is kept blameleſſe*, 1 *Thess.*5.23. 1 Pet. 1.18. ἐν πάσῃ ἀναστροφῇ *in holy conversations and godlinesses*, 2 Pet. 3.11 Half a globe, though exquisitely plained, or half a cart wheel, is not a globe nor a cart wheel. Externall things may be divided, one may be an hearing Professor, aud a drunken Professor, and a praising, a singing Professor in publick, and not a praying nor a believing Professor in private, spirituall duties cannot be divided: half a faith, half a love, is no faith, no love, saving grace is an essence that consists in *indivisibili*, and cannot be parted.

Half a sincere faith is no faith.

A fixed heart.

3. A new heart is a fixed and established heart by Grace, it's a new state, not a new transient flash, a new heart, *Deut.*5.27 *All that the Lord our God will speak unto thee, we will hear*, but the Lord saith, *verse* 19. *O! that there were such a heart in them*, but it is not in them.

D. Preston

Some new heart or new spirit is an old heart.

4. 1 *Sam.*10.9. *God gave Saul an other heart*, then a changed heart is not a new heart, a new spirit or a new gift in *Jehu* is not a new heart, It's not newnesse that makes the heart new, but Gods new ingraving, *Jer.*31.33.

Cant. 3.3. *Cant.* 5.7.

A well keeped heart is a new heart.

5. A heart keeped with all keeping is a new heart, *Prov.*4.23. both the words note exact diligence in keeping, as watchmen and sheepherds with all keeping, at all times, *Psal.* 119.119. some pull their hearts to pray and hear, but not while the sabbath, or under a storme of conscience: and the heart is a word in some company, not at other times and in other company.

New affections what they are.

6. The heart is new, where the affections are all faith (as it were) and all sanctified, reason and zeal is a lump of angry reason, and fear a masse of shining reverence; and love only soul sicknesse and pure adherence to *God*, the instinct of faith wholly on *God*, as the last and only end (2.) The heart is new when the affections

affections are equivocally, or at leaſt, at the ſecond hand ſet upon the creature, but as nothing can be ſeen, but what either is colour, or affected with colour, ſo nothing is fixedly ſought after, but God, he only feared and ſerved, *Mat.* 4. 10. *Deut.* 10. 20. only deſired, *Pſal.* 73. 25. loved, *Deut.* 10. 12. *Cant.* 3. 2, 3. the ſoul ſick of love for only Chriſt, *Cant.* 2. 5. *Cant.* 5. 8. he only truſted in, *Jer.* 17. 5, 7. *Pſal.* 62. 5. (1) Nothing is all good and deſirable but God, and God in Chriſt, *Mat.* 19. 17. *Cant.* 5. 16. the ſhadow of the Sun in the fountain is not the reall Sun: the ſtirrings of the pulſe of the affections towards the ſhadowed good of the creature, ſhould be lent, and like the beating of the pulſe of a dying man, with a godly contradiction, loving and not loving, joying and not joying, 1 *Cor.* 7. 29, 30. mourning and not mourning.

CHAP. XIX.

1. *The place of Evangelick works in the New Covenant.* 2. *Poſſeſſion of glory and right to glory conſiderably different.* 3. *A twofold right to life.* 4. *We are not juſtified by works.* 5. *The place of declarative juſtification by Works,* Jam. 2. *diſcuſſed.* 6. *Faith and Works different.* 7. *Poſſeſſion of life and right to life cleared.* 8 *Faith and ſinall believing both commanded in the Law, ſinall unbelief not the ſin forbidden in the Goſpel only.* 9. *How life is promiſed to works Evangelick.*

IT's a grave and weighty Queſtion to rid marches between the two Covenants in their conditions, the one requiring the obedience of Works, the other faith: I'ts not to be ſaid that for fifteen hundred years no man did doubt of the neceſſitie of good Works, *Paul* propones the objections of the *Antinomians*, *Shall we ſin and continue in ſin, that Grace may abound?* *Rom.* 6. 1. this they ſpake through the occaſion of what he taught, *chap.* 5. ſome have ſaid *they are hurtfull*, becauſe we abuſe them, *ſome arbitrarie and indifferent*, becauſe they are not neceſſary to juſtification

The neceſſitie of Works by the Law of faith, an old queſtion in the Church.

stification. O! what proneneſſe in us to ſuck out of the Doctrine of free Grace poyſon, how kindly to deſire there were no Law againſt treaſon, becauſe the Prince pardons; All ſin is vertuall Atheiſme, to wiſh the exiſtence of a Law, and ſo of a juſt, holy and unchangeable God were not, and we can hardly believe this. And 2. what riſing of heart and carnall reaſon is there againſt the firſt acts of providence, why, and what neceſſity was there to make a Law to forbid the eating of an Apple, God foreſeeing that thence ſhould come the ruine and endleſſe damnation of all. It had been good God had never created ſuch a Tree. 2. That the eating thereof had never been forbidden. 3. That it had never had ſuch a name, as *the tree of knowledge*, for it deceived *Evah*. 4. That God had not given free-will to *Adam*. 5. That he had given him confirming grace in the moment of Creation. But

Our miſtakes of Works, of Grace, of Word, of God, & of the works of God,

Obſerve 1. Satan ſtarted firſt the diſpute concerning the equity of the Law, and that we are Diſciples of, and apprentiſes to *Satan*, when we toſſe and rackot arguments in our carnall heart-Logick againſt the holy Law of *God*, *Gen.* 3. 2. and make the heart a ferrie-boat to carry meſſengers and divelliſh thoughts hither and yonder in queſtioning the goodneſſe of the Law, and the acts of providence; and therefore it is ſpeaking Grace, to cloſe with the ſweetneſſe not only of the Law written in the heart, and theſe inbred principles of honeſty and truth, to *hurt none*, *to obey God*, (for Satan raiſed not the firſt diſpute about theſe) but with all the judgements and Teſtimonies of God, as *David*, *Pſal.* 119. 127, 128. *verſ.* 85. *All thy Commandements are faithfull*, 1 Sam 12. 7. *Stand ſtill that I may reaſon with you of all the righteous acts of the Lord.* It's a mind like Chriſts that hath an heart-prejudice at no one command, by an other, and is ſweetly friended with all that God commands, *Matth.* 3. 15. *It becomes us to fulfill all righteneſſe.* and O! how ſweet to have no heart-quarrell, but a ſweet ſtooping of ſoul unto, and an adoring of God in all providences, and acts or decrees he hath concluded or done in time or from Eternitie. Theſe draw deep in the decree of Reprobation, God had an hatefull deſigne againſt me. 2. The Goſpel is an untrue and fabulous diſpenſation. What a ſpirit is *Galænus* who reproacheth *Moſes* becauſe he *teacheth not that God works ever and by deceſſity*

Its grace to cloſe with all ſorts of commands.

Galænus de uſu partuam.

Alphonsus decimus rex Castellæ. *Melius ordinatiusque singula concreantur.* Pamphlet printed an. 1647. p. 31.

of *nature*, *what is most good for the creature.* And that Prince who said, that if he had been Counsellour to God in the time of the Creation, many things should have been created *ordinatius & melius*, *in a better order and state*, then they were. Let the man be remembred who called the Gospel a fable, and the spirits who reproach the Scripture *as inkie wisedom.* 1. *A bare dead forme, bare flesh, &c.* and weak ones under desertion, who feed upon reports and lying news from Satan. God hated me before time, and carries on a design of eternall ruine to me, therefore I have no right to hear, to pray, to eat, to sleep. 2. Yet the necessity of good works is asserted by *Luther*, the *Augustane Confess.* and *Apol. Arti.* 20. *docent nostri, &c.* Evangelick works are necessarie, not to merit, but by the will and commandement of God: *Calvin* calleth them inferiour causes of the possession of our salvation. The dispute began upon occasion of the book called *Interim* Anno ——M. ICLXVIII. and in *Colloquie* at *Altenburge*, *Melanthon* and the Divines of *Wittenberge* assented to the necessity of good works, but the followers of *Flaccius Illyricus* dissented: The Authors of the book of Concord condemne these of *Flaccius* their way, and deny a necessity of efficiency in works to deserve salvation, but yeeld *a necessity of their presence*, that the work of salvation be not hindered.

Luther, Gal. 5. In libello de votis Monasti. Chemn. Loc. Com. de bonis oper. cap. 1. qu. 3. p. 21, 22. Confess. August. & Apol art. 10. Docent nostri, quod necesse sit bona opera facere, non ut confidamus per ea gratiam mereri, sed propter voluntatem Dei, lib. 6. Concor. pag. 666.

3. These distinctions are necessary. 1. *There is a* jus *and right to Gospel-life eternall. And* 2. *there is actuall possession of life eternall.*

2. *There is a twofold* jus, *One by the purchase of merit, and the payed ransome of blood; There is a right secundary by promise, every promise giveth a right in a manner: but its unproper.*

3. *There is promise of life formally federall.* 2. *There is a promise of life consequenter federall.*

4. *There is an order of things, one going before the other as the Antecedent and the Consequent, and in order of cause and effect.*

5. *Law-obedience doth much differ from Gospel-obedience as Law-commands from Gospell-commands.*

6. *GOD sent his Sonne to justifie persons, but not to justifie works, not to make inherent obedience perfect, or our righteousnesse before God.*

Some necessary distinctions touching the necessity of Evangelick works.

Faith though weak justifieth.

Asser. 1. If the new Covenant be considered strictly and formaly in its essence, he that beleeveth whether his faith be weak or strong is justified and saved, *Joh.* 3. 11, 36. *Jeh.* 5. 24. *Act.* 15. 9, 10, 11. *Rom.* 3. 16. *Rom.* 4. 1, 2, 3, 4, 5. *Rom.* 5. 1. for faith justifieth as lively faith, and not as great or small: Otherwise none should be justified and saved but the strong beleever, whereas *Christ* died for the weak in the faith, *Rom.* 14.

Bruised Reed, pag. 107, 108.

Hence Mr. *Sibs* excellently. *Know that in the covenant of Grace God requires the truth of Grace, not any certain measure, and a spark of fire is as wel fire as the whole element thereof, we must look to Grace in the sparkle as well as the whole flame, all have not the like strong, yet the like precious faith, whereby they lay hold and put on the perfect righteousnesse of Christ, a weak hand may receive a rich Jewell, a few grapes will shew that the plant is a vine not a thorne*: There is a room in heaven for thee who judgest thy self; for the number of lambes, and babes weak in the faith in this Kingdome, do far exceed the number of the strong and aged in Christ; for the scripture names the whole flock, *little ones*, *babes*, his sheep, they are not a flock of fathers and strong ones.

The right faith gives to life, it justifieth not as Law-obedience. The fulfilling of the condition of the Covenant of grace, cannot justifie as the fulfilling of the condition of the Covenant of Works should have justified.

Asser. 2. There is a right to me by promise, he that beleeves shall be saved. *Promissio facit jus, & creat debitum: Godliness hath the promise of this life, and of that which is to come*; And because a promise as a promise cannot create an equality betwixt the work and the wages, as is proven, this is an unproper right, and not proper debt, and take not away the nature of a free gift: This is no consequence at all, the performing of the condition of the Covenant of Works doth justifie *Adam* by Law-works, so as he is no sinner, hath fulfilled the Law, hath right to life eternall; *Ergo*, to beleeve to the end, and fulfill to the end, and fulfill the condition of the Covenant of Grace doth justifie the beleever by Evangelick works, make him no sinner but a perfect fulfiller of the Covenant of grace, and one who hath due right by working to life eternall. Certainly then, 1. doing Evangelick gives a good right to eternall life, without the price and ransome of blood, as doing legall gives to the same life. 2. When we sin and fall in atrocious offences, Adulteries Parricide, Robbing,

bing, we have as good right to justification by works, and life eternall by Evangelick works, suppose he be a robber all his life, as was the repenting theef, as *Adam*, suppose he had perfectly fulfilled the Law. Now though beleeving be the condition of the Covenant of Grace, it is of a farre other nature then perfect doing, to the end and constant fulfilling of the whole Law, in thought, word, and deed with *all the heart, and the soul and mind, and all the strength.* For there is no sin here, and so no place for punishing justice, or wrath, none can so believe, but he sins and so deserves everlasting wrath. If it be said, that by the Covenant of Works he doth deserve it, but not by the Covenant of Grace, for Christ hath merited to him life eternall. *Ans.* 1. We speak now of the right that a Beleever hath by Evangelick works to justification and life as contradistinguished from the merits of Christ, this opinion saith that a man is justified by Evangelick doing, because God hath made the like promise, and the like *jus* and right by promise, to doing Evangelick, that he made to Law-doing; if Christs merits be added to qualifie Evangelick works, to adde to them the worth that they have, then Christs merits must give life eternall by way of merit, or a vertue of meriting condignly to our Evangelick doing, as Papists say, and so Christ hath made us saviours and redeemres of our selves, and this is a right to life *ex condigno* more then *Adams* most perfect Law-obedience had: 2. The Covenant of Grace commanding faith, doth by this opinion command all that the Law of Works doth but in an Evangelick way that they be done sincerely; *Ergo*, it must forbid all sin which the Law forbids; But the Law forbids not only unbeleef, finall unbeleef, but all the works of the flesh: Also Christ must come to loose and dissolve the Law, which he denyes, *Matth.* 5. for if the Covenant of Grace condemne nothing but finall unbeleef, Christ in this Covenant must dissolve the Law; but Christ sayeth, he that breaks or *teacheth men to break these, is the least of the Kingdome of God.*

The right of redemption is not ours, by Evangelick doing, as the place, *Rev.* 22. 14 mistaken, is exponed by some.

But there is other *jus* and *right* to life eternall, by which Christ dying hath satisfied the Law, expiated our sins, restored as much and more glory to God by passive obedience, by his sufferings, as we had taken glory from God by our evil doing, and so merited to us life eternall. If any say abusing that place, *Rev.* 22. 14.

14. that we obtain this ἐξουσίαν and right to the Tree of life, and to Christ our life and everlasting glory (which is our only right, the only Charter of blood) by keeping the commandements Evangelically; he must say that we first may keep the Commandements Evangelically before we have right to life, to Christ, and so before we beleeve. 2. That we merit Christs right, or merit by doing, and that by evangelick works, we buy right to Christ and Christs merits, and so Christ hath not merited to us a *jus* and right and title to life everlasting by dying, and grace and a gratious right to do his Commandements by his death, but that we, by doing his Commandements do earn and sweat for a right to Heaven, which is to say, that we by doing, merit and deserve the price of Redemption, and that we merit Christ to our selves, by doing, whereas it is he and he alone, that hath merited to us Grace and Glory, and all title to Heaven. Not to say that a Charter of life from such a noble Superiour as Christ by the purchase of blood and of such blood, the blood of God, *Act.* 20.28. is some better then to have eternall livelyhood and free-hold from our duty and lubrick best works, which are polluted with sin, and by which, though we are Evangelically *conscious to our selves of nothing, yet should we not be therefore justified*, 1 *Cor.*4.4. for the righteousnesse in which is *Davids* blessednesse before Christ, and *Abrahams* before the Law, and ours under the Gospel, is in *forgiving of iniquity, covering of sinne, not imputing of sinne*, Rom. 4.1,2,3,4,5,6,7. But in all the Scripture our sins are never said to be pardoned and not imputed to us, by our own most evangelick doing, for we are *justified freely by his Grace, through the Redemption that is in Christ Jesus*, Rom.3.24. not by the Redemption that is in us, *and are washed from our sins in his Blood*, *Eph.* 1.7. *Col.* 1. 14. *Matth.* 26. 28. *Rev.* 1.5. and sufferings, not by our Evangelick doings, and if such a case could stand, the *Martyrs*, sure, might well be justified by their own blood, and since no pardoning, washing, Law-satisfying vertue, can be in faith, works, or our Evangelick deservings, they cannot justifie us nor keep and ocupy the Chair of Christ. And the fault were the lesse, if our works were onely called *the way to the Kingdom, not the cause of reigning, but they are called perfect, both in their nature, and conforme to the rule,*

By Christ dying, we obtaine right to life and to Christ, not by works.

Via ad regnum, non causa regnandi.

and

and also in order to the end, to justifie us before God, and to save us. And if so, all in Christ may say, *we have no sin,* contrary to Scripture, *Jam.*3.2. 1 *King.* 8.46. *Eccles.* 7.20. *Prov.* 20. 9. *Jam.*2.10. Yea though he that is guilty in one offends in all, yet *in the sight of God, all flesh shall be justified,* this way, *Psal.* 143.2. Nor can it be said that such works are perfectly conform to the Gospel, because the doers beleeving in the lowest degree fulfill the condition of the Gospel. But where it is said that the Gospel commands only faith in the lowest degree; then the Centurions faith, the faith of the woman of Canaan, and the greatest faith shall not be required in the Law. For the condition of the Covenant of Grace cannot (say they) be required in the Covenant of Works, and it is not required in the Gospel under the pain of sinning against the Covenant of Grace, and of damnation, for then all who have not faith in the highest degree should be damned, and violate and break the Covenant of Grace, contrary to the whole Gospel, which saith that these who have weak faith are justified and saved, and so the greatest faith shall be will-worship and a work of supererogation. And because this way saith, that all and every one of mankind are under the Covenant of Grace, then 1. there shall be none living under the Law. 2. no Law, but onely to beleeve in *CHRIST,* shall lay an obligation to any, Jews, Christians, under pain of wrath.

Therecannot be a perfection in our faith and Evangelick works in order to theGospel, more then to the Law, to justifie us.

And if *James* be to prove that we are justified by works, and yet mean, *that both faith and works concur as causes, though faith more principally,* how can *Paul* deny that we are justified by works? if *Peter* and *John* jointly work a miracle, and heal the creeple man, suppose the influence of *John* in the miracle be more, yet it is not to be denyed, that *Peter* wrought the miracle. Nor doth the Scriptures say that we are more principally justified by faith, and lesse principally justified by works, but the places alledged for salvation by works (if works have a causative influence) specially *Matth.*25. speaks more for the preheminence of works. Nor doth the Scripture insinnate any thing of the first and second Justification, or of growing in Justification, in having our sins not imputed to us to our very day of death; and the Question must be, *Rom.* 4. whether *Abraham* was justified by works done before circumcision,

If faith & works concur jointly as causes of our justification, neither can *James* deny truely that we are justified by faith, nor *Paul* that we are justified by works.

circumcision, or not, *Rom.* 4. when as *faith was not reckoned to* Abraham, when he was in un circumcision, and the blessednesse of righteousnesse by faith cometh both upon circumcision and uncircumcision, *vers.* 9. and he had faith and righteousnesse, and was in Christ and regenerated, when he was justified. Though some taught Justification by the works of the ceremoniall Law, yet *Paul Gal.* 3. 10. states the Question of works agreeable to the Morall Law, that are absolutely perfect, and must be done by Grace. And *Paul* might justly in the Epistles to the *Romans* and *Galatians* have excepted himself, *David*, *Abraham*, and all the regenerate, for they are justified by giving almes to the poor, *Mat.* 25. as was *Rachab*, by receiving and lodging the spyes. The *English Divines* say, *How could the Scripture conclude from* Abrahams *being justified by works*, whence he offered his Son *Isaac*, unlesse by works here we understand a working faith, the Apostle must mean the same by works, *vers.* 21. that he meaneth by faith, 23. for he cannot say *vers.* 23. *the Scripture was fulfilled* (in *Abrahams* being justified in the work of offering his son, *vers.* 21.) which saith, *Abraham beleeved God, and it was counted to him for righteousnesse*: Except it must be meant, that the work of offering his son *Isaac was counted to him for righteousnesse*. Now the letter of the Text expresly *vers.* 23. saith, that *beleeving God was counted to* Abraham *for righteousnesse*, then the work of offering his Son must either be the believing declared by offering his son, and faith working by that act of offering, or if they be two sundry things, he must then say this in effect, *Abraham* was justified by the work of sacrificing, *vers.* 21. *causatively* before God, *Ergo* the Scripture is fulfilled, *vers.* 23. and *Abraham* is justified by believing *causatively* before God, *vers.* 23. which we cannot ascribe to the Apostle, according to their mind who make faith and works the two collaterall and joint causes of Justification before God: as if one would say Peter wrought the miracle; *Ergo*, the Scripture is fulfilled that *John* wrought the miracle. So *Abraham* was justified by works, *vers.* 21. *Ergo*, *Abraham* was justified by faith, 23. 2. The faith which *James* debarrs from Justification must be the faith, *Jam.* 2. by which *Paul* strongly proves, *Rom.* 3. *c.* 5. we are justified without works. If faith and works concurre as collaterall

English Divines Annot. on *Jam.* 2.

Beleeving and faith, *Jam.* c. 2. v. 21, 23. must be believing and working faith.

collaterall causes in our Justification before God, as the Papists contend; but the faith which *James* excludes from Justification, is no faith at all. But only (1.) fair words to the hungry and naked, and giving them supply for no necessity either of hunger or nakedness, and which *cannot save*, and so is no faith, and so can have no saving influence with works to justifie and save, but such is the faith which *James* excludes μὴ δύναται ἡ πίστις σῶσαι αὐτὸν *v.* 14. *v.* 15. the faith of *Paul*, saves, *Rom.* 4. *Rom.* 5. purifies the heart, *Acts* 15.9. (2.) A dead faith is no saving and living faith, no more then a dead corps is a living man, *v.*17. (3.) A faith that cannot be shown to others in good works, as this *v.* 18. is no faith, for it hath no motions of life. (4.) A faith of the same nature, with the faith of the Divils, *who beleeve and tremble*, v. 19. (5.) A faith which a vain empty professor imagins to be a living faith, when it is dead, without works, as this *v.*20. can have no joynt influence of life to justifie and save with good works; all which saving influences contrary to this, saving faith hath.

The faith which *Jam.* excludes from justification is not the faith that *Paul* speaks of, *Rom.* 3. *Gal.*3. but a bastard faith only. See *Cartwright*, see D. *Fuilk* against the Jesuites of Rhems, *Jam.* 2.

2. It is to be observed that *James* maketh mention of two sorts of *faiths*, *ch.* 2. which the Adversary confounds. 1. All along, *v.* 14, 15, 16, 17, 18, 19, 20. he gives *vive characters* of a dead painted faithwhich is in ἀνθρώπῳ κενῷ *in the vaine* empty boaster, *ver.*20. 2. He shows us of a lively faith of *Abraham*, which wrought with his Works,now it is a lewd errour to make *Abrahams* faith, and the faith of beleeving *Rahab* of the same nature with the faith of the vain empty Hypocrite, wh'o faith is nothing but fair words, and with the faith of Divels. So the Papists, *Lorinus*, *Estius*, *Stapleton*, *Mavochius*, *Bellarmine*, make it an Hypocriticall and dead faith, and lively faith as *Abrahams* was, a vitall receiving of Christ and a believing the Lord,so as believing is counted

Stapleton *de sola fide justificante*, l. 8. c. 9. *hæc autem fides sine charitate mortua est.*

Jam.2. *sen ficta & hypocrita*, 1 Tim.. 1.

quantum ad perfecta justitiæ vitam & veritatem,non autem quantum ad seipsam sibique propriam virtutem, &c. Lorin.*Commen. in* Jac.2.26. *(Sicut enim corpus) non fit comparatio cum homine mortuo; sed cum corpore,nam homo mortuus non potest proprie vocari homo; sed corpus mortuum est proprie corpus. Quo etiam pacto fides sine operibus, est vere fides, licet mortua —— Nec satis placet quod addit (*Cajetan *in Comment.) fidem sine operibus mortuam, quoniam opera sunt concomitantia fidem.* Estius *Com. non comparat Apostolus fidem mortuam cum homine mortuo,sed cum corpore mortuo,sicut ergo corpus mortuum est vere & proprie corpus, ita fides mortua vere & proprie fides est.*

ted

ted for righteousneſſe, to differ not in nature and eſſence from the faith of the Divels whereas in the faith of ſound Believers there is a Godly ſubmitting and leading captive of the underſtanding to the obedience of Chriſt, becauſe it is the Lord that ſpeaks, and ſo a receiving of the Word as the Word of God 2 *Cor.* 10. 5. 1 *Theſ.* 2.13. *Matth.* 22. 32. which is not in the faith of Divels (2.) There is in it a receiving of *Chriſt*, *Joh.* 1. 11. a fiduciall reſting of the heart upon God in Chriſt. And the word חסה is to confide, to betake himſelf to a lurking place, where one may be ſafe from a ſtorme, *Pſal.* 2. 12. *Pſal.* 11. 1. *Pſal.* 31. 2. *Deut.* 32. 37. *Pſal.* 118. 9. *Judge.* 9.15. *come and truſt under my ſhadow.* And this is contradiſtinguiſhed from the Divels and Hypocrites who cannot ſeek their lodging nor a hiding place againſt wrath in the Lord.

Expreſſions of a lively faith

2. It is to lean and reſt the body, 2 *Sam.* 1.6. *Saul leaned upon his ſpear*, and by a Metaphor it is to caſt the burden upon the Lord, *Iſa.* 50. 10. *Pſal.* 55. 22. hence the word that notes a ſtaffe, 2 *Sam.* 22. 18. *Iſai.* 3. the *Lord hath broaken the ſtay and the ſtaffe of bread*, *Iſa.* 30. 1. and this is to be done often, when there is no preſent duty to be done, nor any work required of us, but only a fiduciall relying upon the Lord alone, as at the Red Sea *Moſes* and the people were to lean upon JEHOVAH only, not to act, which cannot be ſaid of the faith of Divels and Hypocrites. (3.) It is to look with delight and confidence, *Iſai.* 17.7. as oppreſſed ſervants, *Pſal.* 123. 1, 2. (4.) There is a word that notes to be ſi'ent, not to ſpeak, not to move, *Joſh.* 10. 12, 13. *the Sun was ſilent*, it moved not: It notes a Godly ſubmiſſion that the ſoul dare not ſpeak againſt God, *Pſal.* 37.7. *reſt in the Lord, ſile Jehovæ*: LXX. *ſubditus eſto Domino*, *Pſal.* 62. 6. whence faith teacheth us to ſubmit and hold our peace, and lay the mouth in the duſt as a ſpirit dantoned of God, *Lev.* 10. 3. *Job.* 1. 21. *Lam.* 3. 28. *Ezek.* 16. 63. which is far from Hypocrites. (5.) To believe is to cleave to God, from a root that ſignifies to adhere as things glued together with pitch or glew, *Pſal.* 63 9. *Joſh.* 23. 8.

שען *Inniti, herere, recumbere eſt corporis*, 2 *King.* 5 18. & 7. 2. *The Lord anſwered upon whoſe hand the King leaned* Gen. 18. 4. *leane down under the tree.* 2 Chro. 14. 11. *Aſa cryed to the Lord, help us, help us for we lean upon thee.*

שעה *aſſexit cum delectatione*

cum על *eſt inniti, recumbere.* דמם *ſilere, tacere*, Ezek. 27. 17. Pſ. 131. 2.

[1] דבק *In* Kal. *agglutinatus eſt, adhæſit, amore conjugali, Metaphora a rebus glutini & bituminis conjunctis.* Schindler *in Lexico.*

בטח *Deut.* 11. 22. so we become one Spirit with the Lord, 2 *Cor.* 3. (6.) It is a word of neere adherence בטח to lean firmly upon any with hope of securitie, 2 *King.* 18. 5. *hast thou leaned upon this reed? Hos.* 10. 13. *Psal.* 13. 6. *Psal.* 31. 7. *Deut.* 12. 10. *Thou shalt dwell safely*, confidently, it places the soul under the Rock of Omnipotencie. (7.) It is to roll thy self upon God, that is borrowed from heavy bodies, *Josh.* 10. 18. *Roll great stones to the mouth of the cave*, Genes. 29. 3. *Psal.* 22. 9. *he trusted in the Lord, rolling himself on the Lord.* Prov. 16. 3. *commit thy works unto the Lord, and thy thoughts shall be established. Cartwright* sayeth it is a Metaphor from men who being oppressed with a burden, transfer it off themselves upon one who is mightier and stronger: It is excellent when the heart rolls all its cares upon the Lord, and disburdenes it self upon him. (8.) There is a word that noteth to leane, to stay or stablish, to strengthen, *Isa.* 48. 2. 2 *Chron.* 32. 8. *the people rested themselves upon the word of Ezekiah*, Cant. 2. 5. *stay me with flagons*, Psal. 71. 6. *I have leaned upon thee from the womb*, and it notes to draw near, *Ezek.* 24. 2. so it is to strengthen and make strong the heart that is trembling and shaking if it be not stayed upon God. And shall all these excellencies of faith, be in the faith of Divels and Hypocrites? and therefore it is most absurd to make the faith of *Abraham* all one in nature with the faith of Divels and Hypocrites, and to make the difference only in having Works, and no Works, as if there were the same heart-leaning, soul-rolling, and cleaving to the Lord by faith in *Abraham*, and in Hypocrites and Divels who tremble.

Firmiter in ti unde sumitur pro securum esse, eo quod confidentia sequatur securitas opponitur dubitationi. Est in aliquo spes omnes sic reponere ut secure quiescat animus adversus omnia pericula & res arduas suscipere audeat.

צלל *A summo ad imum devolvit*

סמך *Innixus conjunctus, vicinus fuit, confirmavit, stabilivit.*

3. That Scripture, *Abraham believed, and it was counted to him for righteousnesse:* Is not *Gen.* 22. when he did justifie himself by the work of sacrificing *Isaac:* But it is *Gen.* 15. 6. when the son of promise *Isaac*, a type of Christ is promised to him: at which time there was no work at all required of *Abraham*, but only beleeving the promise, for what should *Abraham* act or do to further the fulfilling of that promise, for he believed that Gospel-promise in the mean time, with a faith lively, and having with it as a concomitant, a resolution to walk before God and be perfect, but then the Text shall say, *Gen.* 15. 6. *Abraham* resolved to be fruit-

Saving faith noteth farre-ther lively acts then can be in the faith of hypocrites.

full

full in good works, when he heard the promise, and that resolution of good works was counted to him for righteousnesse which is most violent.

4. Who so are justified causally and in the sight of *God* by Works, as *James* saith, *to him works* are counted as the formall cause, for so *James* from Scripture, *ver.*23. *Abraham*, ἐπίστευσε τῷ Θεῷ, *believed God, and it was counted to him for righteousnesse.* Which sayeth, by that faith he was declared, or by that he was justified, which was imputed to him for righteousnes. But his believing or his faith living and working like the body quickened with the Spirit, was counted to him for righteousnes. Now except it be yeelded that *James* speaks of two faiths, one dead and empty, ascribed to the hypocrite, *vers.* 14, 15, 16. another lively and working, ascribed to *Abraham*, *ver.* 23. and except this be denied, that *Abraham* was justified, *ver.* 23. not by that same faith; It must follow that *Abrahams* empty believing, *ver.* 23. was that which *was counted to him for righteousnesse*, *Gen.* 15. 6. but *James* cannot be so understood, but when he saith, *the Scripture*, Gen. 15. 6. *was fulfilled*; for his faith in beleeving the promised seed, *Gen.* 15. he shows that *Abraham* was justified by faith without works, as *Paul*, Rom. 4. and when he saith he was justified by works in offering his son, as *Gen.* 22. he saith he was not declared just, or not justified by the empty and idle faith of the hypocrites; but by a faith that did prove it self to be lively. So that *James* proveth that we are not justified by a dead faith that neither hath, nor can have good works. As his Adversaries said, and *Paul* proves, *Rom.* 4. that we are not justified and saved by works, that is by our own inherent perfect righteousnesse, because, *Rom.* 3. all have sinned, *Jew* and *Gentile*. Because *Abraham* then should boast as a perfect man free of sin, and he needed no Redeemer, the Law of works should save him, and so he needed not remission of sins, nor the non-imputation of iniquity. But there is a mids between these, and *James* saith, that it is to be justified by faith, by a metonymie of the effect, *by faith made known to be lively*, not to the world only, but to their own conscience, for if *James* should mean that we are justified by works properly as counted to us for righteousnesse, he could not say, *vers.* 21.

Abraham was justified by works, when he offered his son, vers. 22. he cannot infer, vers. 22. *thou seest that his faith wrought with his works*: What faith? He had spoken of words, *vers.* 21. not one word of *Abrahams* faith, yet he saith, because *Abraham* was justified, that is declared to be really, before God, to his own conscience and others justified, his faith did work in a lively way as reall in and by his works, and you see that *Abrahams* faith, *Gen.* 15.6. *was perfected by works*, Gen. 22. *when he offered his son.* Now it was not perfected as touching the nature of it, and the act of justifying, for *Paul*, *Rom.* 4. cities *Gen.* 15.6. to prove that *Abraham* was justified by that faith in believing the promise of the blessed seed, some 25. years, as others reckon 30. years before he sacrificed *Isaac*, Gen. 22. so that it must follow that *Abraham* was not justified by works, nor his faith perfect in its lively operations untill he offered his son *Isaac*: when the contrary of this, the Scripture tells us, for by faith he left his Countrey, *C.* 12. By faith believing the promise he was justified. *Rom.* 4. many years before: Therefore these words, *seest thou his faith*, must mean that his faith came out to view by his works.

But there be learned and godly Protestants who grant that *James* must speak of Justification reall and before God, and not of declared Justification before men only? *Answ.* It's true and easie to name them. But these are subordinate: *James* speaks not of a faith only declared, nor of a justification only declared to the world: But of a declared Justification that is reall before God. 2. That is declared to the man himself, and to the world: And that *James* speaks of a justification before God, the Text saith: Because he saith, *vers.* 14. *What can that faith profit?* Which is empty, he must mean, what can it profit before God, to save and justifie? As the word, 1 *Cor.* 13. 3. *if I have not love* ὠφελεῖμαι, , *it profits me nothing before God.* 2. *Can that faith* (it is not well translated leaving out the particle in the new Translation, can faith save him?) *save him?* Then he must speak also of reall faith, and so reall salvation, and so of justification before God. 3. The examples of the Justification of *Abraham*, of *Rahab*, which were reall, must say something to the same purpose. 2. That he speaks of reall Justification to the mans own conscience as well

James speaks of reall justification before God, under the notion as declared and manifested to men & to the conscience of the justified.

well as to the world if clear in the Text also. For *James* speaks to the conscience and privitie of the man who saith that he is justified, and hath faith, *vers.* 18. Σὺ πίστιν ἔχεις. 19. Σὺ πιστεύεις, *thou hast faith, thou beleevest*, the Divels also believe, he would have the hypocrite to discusse his own conscience, and solidly to know, whether his Faith and Justification be reall or not; And *James* wakens all visible professours in this Epistle (as *John* also doth) to try his Religion whether it be true and solid, or vain: by *Chap.* 1. *being a doer of the Word, and not a hearer only*, 23, 24. by *visiting the fatherlesse*, vers. 27. by loving and respecting the poor that are Godly, as well as the rich, *Ch.* 2. by trying his faith whether it be dead or lively, *by bridling the tongue*, *Ch.* 3.

And therefore the *Arminians* and others do but lose their labour, who say *James* doth not speak heere of Justification declared to the world, because the world cannot judge infallibly whether our works by which we are declared to be justified, are sincere or not. For 1. we say that *James* doth speak of Justification declared to the world, for he speaks of reall Justification before God but as declared, not to the world only, but to the conscience also of the doer. 2. Because the world can not be infallibly judge of our Justification and works, therefore they cannot judge at all. It's a loose consequence: For we may declare our selves to our own conscience and to others by our good works, that we are before God justified. Otherwise because men cannot see our good works, nor the *principles from which they proceed*, whether from saving faith or not, *nor the ends for which they are*, whether for the glory of God, or not, men should not glorifie our heavenly Father: Contrary to *Matth.* 5. 16. nor should the Gentiles glorify God in the day of visitation: As 1 *Pet.* 2. 12 because they cannot infalliby know whether they be good works or not and done in faith and for God: Nor is *Abraham* declared to be justified because of a secret heart-intention to offer his son to God in the court of men (but in the court of his own conscience he may) yet his sojourneying to

Remonstr Apol. c. 10. fol. 13. col. 2. *Jacobum de justificationis declaratione non loqui docent verba ipsa. Quis enim adeo vecors est, qui cum Apostolo contendere voluerit, an homo declaretur justus ex fide, fides enim quatenus fiducia est & distincta ab operibus pietatis, non est nisi in corde hominis. Theologia enim eorum non patitur credere hoc verum esse —— ram ne de operibus ipsis constare potest an sint bona opera: non enim possunt esse bona nisi ex fide fiant, ex fide enim fieri non modo non potest alteri declarari, sed ne illi ipsi, id constare potest, qui ea facit. Quia reprobus illa eadem opera praestare potest.*

the

the place where he was to sacrifice his son, his building an Altar, his laying on wood, his binding his son, and stretching out his hand to kill him, may well declare him to be a justified man to the world and to men. *Trelcatius*; the *Professours of Leyden*, *Calvin*, *Beza*, *Pareus*, yea the Papist *Cajetan* hath said well to this point. Not to adde that Scripture shall never admit, that *Abrahams* and *Rahabs* sins were pardoned, their *iniquities not imputed*, *and they delivered from condemnation*, by the works of offering *Isaac*, receiving the spies, fighting the Lords battels, suffering persecution of *Saul*. For *James*, if he say any thing for this cause, that good works are the formall cause of our righteousnesse, our merits, and in the very place of the satisfaction of the blood shed by Christ, we shall so be formal causes not of the declaratory act of justifying (for that may be thought to be the Lord our Justifiers act) yet of our own Justification, and so should we fight and run for the Crowne of inherent righteousnesse of works, as well as for the Crowne of Life. And what Scripture is there for that? 3. A man shall be as just and sinlesse, as he may say, *I have no sin, I am just*: And in order to the Covenant of Grace, which forbids no sin (as some

Trelcatius senior de Justifica 1. Class. Arg. 373. Paulus, *per quod homines credentes justificantur coram DEO docet*, Jacobus, *quo modo justificari cognoscantur.* 2. Paulus. *fide verâ solum nos justificari*: Jacobus

quænam sit vera illa fides ab effectis, probat. 3. Paulus *huic vere fidei tribuit justificationem sine operibus in causis justificationis*, Jacobus, *fidei fictæ detrahit hanc vim, & contra veram probat ab effectis veris.* 4. Paulus *negat bona opera præcedere justificandum:* Iacobus *dicit ea justificatum sequi.* 5. Paulus *a causis justificationis ad effecta descendit, quibus detrahit coram Deo vim justificandi, ut in solidum id tribuat Dei gratiæ & Christi merito.*

Calvin. Institut. li III. c. 17. n. 11. *Incidunt in duplicem Paragolismum: Alterum in justificationis, alterum in fide vocabulo.* —— *Tu credis (inquit) quod Deus est, sane si nihil in istâ fide continetur, nisi ut credatur Deum esse, jam nihil mirum est si non justificet.* —— *nec vero dum hæc adimitur quicquam derogari putamus fidei Christinæ.* - —— N. 12. *Justificari* â Paulo *dicimur, non obliterata justitiæ nostræ memoria justi reputamur, eo si expectasset* Jacobus *præposterè citasset. Illud ex* Mose, *Credidit* Abraham *Deo.* —— *Si absurdum est effectum sua causa priorem esse, aut falsò testatur* Moses *eo loco, imputatum fuisse* Abrahæ *fidem in justitiam, aut ex ea quam in* Isaac *offerendo præstitit obedientiæ justitiam non fuit promeritus, nondum concepto* Ismaele, *qui jam adoleverat, antequam nasceretur* Isaac, *fide sua justificatus fuit* Abraham.

We are not Evangelically justified by Works.

Professores Leyden. in Synopsi Pur. Theolo. Dis. de Justific. & in Censura Confessio. Remonstrant. c. 10. pag. 145. *Apud* Paulum *nomen Justificationis sumitur pro ipso justificandi actu, qui solius DEI est tanquam causæ efficientis principalis, fidei tanquam causæ instrumentalis. Apud* Jacobum *pro fidei professione fides sumitur.*

for

for this way to teach) but finally unbeleef, he no more needs forgiveneſſe of ſins and the blood of ſprinkling, nor pardoning grace, then the elect Angels, or *Adam* in the ſtate of innocency, and to that, *Prov.* 20.9. as to that, *Eccleſ.* 7,20. 1 *Joh.* 1 *Who can ſay I have made my heart clean, I am pure from my ſin?* The man Evangelically juſtified can ſay, *I have made my heart clean I am pure from my ſinne.* 4. Nor need ſuch a man pray, *forgive me my ſins as I forgive*, &c. for he is iuſtified from all Law ſins, who is inherently holy and Evangelically juſt: And ſo the Goſpel is a new Law which does not forbid all ſins that the Law forbids, and the man is not under ſinne, though he ſinne againſt the love of Chriſt. According to that, *if ye love me keep my commandements*, Joh. 14. 15. ſo he once, ere he die, beleeve. For the Law (ſay the Authors) forbids not unbelief, nor any Evangelick unthankfulneſs againſt the Law of a ranſome-prayer, which yet, I judge the Law of Nature and Nations condemnes: The Covenant of Grace forbids no ſin, but finally unbeleef, and the beleever cannot be guilty of that unleſſe he fall away.

5. And it may juſtly be be asked, whether the beleever Evangelically juſtified, who needs no grace of pardon of Redemption from ſin in order to the Covenant of Grace, needs the grace of renovation to keep him to beleeve, for he needs no pardon for the weakneſſe of his finall beleeving, for the ſmalleſt weak faith is a fulfilling of the covenant of Grace. To theſe adde, if *James* mean by πίστις μόνον, *faith alone*, v. 24. by which he ſayes we are not juſtified, οὐκ ἐκ πίστεως μόνον, no other then the dead faith, *ver.* 20. and the faith which cannot ſave, the faith of fair words to the hungry and naked when the vain man gives him nothing neceſſary for his body, 16. the faith without works, 17. the faith that cannot be ſhown to men, 18. ſuch a faith as divels, 19. and vain hypocrites boaſt of, 20. then ſure the concluſion is for us, and agreeable to the ſcope of *James*, v. 24. ὁρᾶτε τοίνυν, *ye ſee then a man is juſtified* before men and to himſelf, and ſo really declared before God,

Cajetanus *in Jacob. c. 2. v. 23. Adverte, prudens Lector quod* Jacobus *non ſentit fidem abſque operibus mortuam eſſe (quoniam conſtat nos juſtificari per fidem abſque operibus ut patet in infantibus &c.) ſed ſentit fidem ſine operibus hoc eſt renuentem operari eſſe mortuam, & impleta eſt (Scriptura) quod executionem maximi operis, ad quod parata erat fides* Abrahæ, —— *uterque verum dicit*: Paulus *quidem quod non factis ceremonialibus aut judicialibus ſecundum ſe, ſed fidei gratia juſtificamur*; Jacobus *autem quod non fide ſterili, ſed fide fœcunda operibus juſtificamur.*

What a faith *James*, *Chap.* 2. ſpeaks of, *juſtified*

justified and saved *by works* as the fruits of saving faith ἐξ οὐκ ἐκ πίστεως μόνον, *and not by faith only*, which is dead and without works. For 1. he cannot exclude saving and lively faith: For that beleeving God is counted to *Abraham* for righteousnesse, saith *James*, ver. 23. for then the conclusion should contradict the premisses, and he should say, *Abraham* was justified by sound and lively beleeving. *Ergo*, we are not justified by only sound and lively beleeving. 2. the Adversaries, *Socinians*, and *Arminians*, who by this Text say we are justified by works, know no Gospel-faith by which we are Justified, but faith including essentially new obedience the crucifying of the old man, the walking in the Spirit, and repentance; as else-where I cite. Therefore when *James* saith, we are not justified by faith only, he must mean a naked dead assent: as in the former verses; We are not Justified; and that is it which we say: *James* denies not but saies that *Abraham* beleeved, *Gen.* 15.

David Pareus, *Comin* Jacobum c. 2. *Absurde enim diceret fidem*, v. 21. *cooperatam fuisse operibus (nisi opera synechdochice sumeret, per metonymiam effecti pro ipsa fide operibus conspicua)* 1. *Juberet videre quod non erat & quod non dixerat Quia fidei nullam mentionem fecerat: potius diceret*, vides opera fuisse cooperata *&c.* 2. *Absurde etiam diceret*, ver. 22. Credidit Abraham Deo *Scripturam opera implet ionis filii impletam fuisse; Scriptura enim de fide & Justificatione* Abrahami *impleri non poterat, nisi per fidem justificantem, cujus in historia oblationis nulla habetur mentio: imo sibi contradiceret*, ver. 20. *ex operibus, &* ve. 22. *ex fide* Abrahamum *justificatum asserens.* 3. *Absurde etiam ex scriptura.* Credidit Abraham Deo *inferret*, ver 24. videtis ex operibus justificari hominem. *Potius enim contrarium inferendum erat.* Videtis ex fide justificari hominem, non ex fide, *&c. Ipse* Jaco. Arminius *disput. priva.* 8. *th.* 7. *Justificatio apud* Jacobum *pro manifestone & declaratione Justificationis quæ fide fit & operbus, sed alia ratione quam ea qua fides propitiationem & justitiam à Deo propositam apprehendit quæ certe fide & opperibus non apprehenditur, sed apprehensa declaratur* —— —— *fides non accipitur eo modo quo apud* Paulum, *pro assensu nempe fiduciali, sed pro fidei confessione & professione quomodo fides sumpta se habet ut opera, nempe ut cum bonis operibus juncta declaret & manifestet hominem justificatum, & sic justificat, &c.*

Catech Racov. c. 9. de prophe. munere, I.C. pag. 193.

6. (It is only beleeving, but livelyand not dead, not a naked assent which was counted to him for righteousnesse, and *Gen.* 15. *Rom.* 4. he was thereby justified; and therefore *Paul* and *James* are well reconciled. And the faith here excluded must be a dead faith, not a lively faith and a true faith, as the body without the soul is a true body, and hath the nature of a true body, though it be no living body. So (say they) the faith that *James* excludes is a true faith, when as it is evident, it is no more true faith then the faith of Divels and Hypocrites. 3. it is false by the *Papists*

way

way and *Arminians* also, that we are not justified by faith only, which is a true and generall assent to the Word of God, for they teach that in the first Justification, we are justified by faith only without works as *Paul* proves, but in the second Justification when a man of just is made more just (say they) he is justified by works; as saith *James*, c. 2. Now by this they are forced to say *James* speaks not of the first Justification, but of the second, but beside that scripture knows not two Justifications; *James* must deny that the unconverted hypocrites, and *Rahab* the harlot were justified by only faith as *Paul* saith, and it were most incongruous to teach unconverted ones, who never knew the first Justification, how they were not justified in the second Justification. And if *James* being speaking of the nature and causes of the same Justification before God only, with *Paul*, and not of the effects thereof, it were false that *James* saith (with reverence to the holy Lord) that we are not justified by faith χώρις ἐργων without works, for *Paul* sayes it, and proves it strongly from the scripture, and never insinuates that we are justified in a second Justification by works. And sure he should not have denyed all the Jews, all the Gentiles, all the world, *Rom.* 3. 9, 19, 29, 30. *David* a man *according to Gods heart*, and much in communion with God, when he penned the 32 *Psalm*, and *Abraham* a beleever and effectually called, *Gen.* 12. and justified when he, *Gen.* 15. 6. believed the promise of the seed, *Rom.* 4. to be justified by works in their second, or their Evangelick Justification.

* *James* can hardly be understood to speak of the Popish second Justification by works.

Yea, when *James* saith we are not justified μόνον only, he must mean *fidem solitariam*, a faith solitary, which hath no works conveying it, as man sees not with eyes that are solitary and plucked out of the heart, and separated from hearing, smelling, and the senses; though faith, if true and properly so called (as they say this is) must justifie as the eye sees only μόνον, and the eare only not the eye, hears; now this faith hath a causative influence in Justification as well as works (if it be proper and true faith, as they say it is, as the body without the spirit hath the nature of a body) and so *James* had no more ground for him to say, *ye see then that we are not justified by faith only*, then to say, *ye see then that we are not justified by works only*. For works separated from faith

are no lesse dead works and cannot justifie, 1 *Cor.* 13. 1, 2, 3, 4, 5. Then faith separated from works, & really pulled from them, as in an hypocrite, is a true faith. Obj. *When* James *saith that a man is justified by works, not by faith only, he maketh faith and works concomitant in that procurement of Justification, and in that kind of causality, for he saith not, as he is commonly interpreted (not by faith which is alone) but by fatth only* καὶ οὐκ πίστεως μόνον *Ans.* He is not more commonly, nor soundly and truely interpreted, *he is not justified by faith which is alone, fide solitariâ,* by dead faith. For *solâ fide justificamur.* Faith hath the only vertue of justifying as an instrument, aud so is the Adverbe μόνον *Solùm* taken, *Matth.* 5. 47. *If ye salute your brethren* μόνον *only, what do ye more then Publicans?* Where μόνον notes duties only natural excluding these which only convert in a spiritual way can do, *Matth.* 8. 8. *Only say the word,* μόνον it clearly saith, that a mandat of Omnipotency only in CHRIST could heal the sick servant; but yet that Omnipotency is not really separated from justice wisedome, mercy, *Matth.* 6. 21. ἐὰν μόνον ἅψωμαι *If I only touch him, I shall be whole.* But the act of touching was conjoined with the act of hearing. *Who hath touched me?* Yet the act of hearing had no causative influence in the drawing vertue out of Christ, but only the act of touching did extract the vertue, as Christ saith, *Luk.* 8. 50. *Mar.* 5. 36. *Fear not,* μόνον πίστευε, *only beleeve,* saith Christ to the Ruler; can it be said, but this excludes works as touching the apprehending of the power and mercy of Christ in raising the dead Damosel. And yet that beleeving was not solitary, but conjoyned with love, reverence, submission, 35. So *Luk.* 8. 50. *Mat.* 21. 19. And *Act.* 3. 16. *The faith that is by Christ hath given this creeple perfect soundnesse. Heb.* 11. 30. *by faith the wals of* Jericho *fell.* It were strange to say (by *Peter*'s and *John*'s good works and holinesse the creeple man was made whol.) and (by good works the walls of *Jericho* fell) and yet there were good works, love, mercifulnesse, courage in the Priests who compassed the walls of *Jericho,* and in *Peter* and *John.* Adde to these that by good works we must more and more justifie and pardon our own sins, and must more and more buy a right to the Tree of Life,

What μόνον only *Jam.* 2. noteth.

as

as they teach, citing *Rev.* 22. 14. and more merit, *ex pacto Evangelico*, life eternall: and so our works and merits must be joint causes with the blood of Christ, and the Martyrs blood and Christs blood must have paralel and collateral influence with Christs blood to buy right to the Tree of Life; Yea and *Paul* already justified, even in the progresse of that which is called his Evan gelick Justification, *Phil.* 3. would be in another condition, 9. *That I may be found in him not having mine own righteousneſse which is of the Law, but that which is through the faith of Christ, the righteousneſſe which is of God by faith.* And why should *Arminians* and *Socinians* deny it to be Pauls own. For 1. it is inherent righteousneſſe. 2. It is not infused as Papists say, but acquired as they teach. 3. It came (say they) from *Pauls* own free-will indifferent to will or nill. *Catech. Raccov. c. 9. pag. 194.*

But how is the Scripture fulfilled in *Abrahams* believing, *Iam* 2.23.

Anſ. The Apostle spake often of faith πίστις and believing, *v.* 14. twice, *v.* 17, once, *v.* 18. thrice, *v.* 19. twice, *v.* 20. once, *v.* 22. twise, that is nine times, thereof Emphatically, *v.* 23. by way of excellency the *Scripture was then fulfilled*, Abraham ἐπίστευσε τῷ Θεῷ, *beleeved, and it was counted to him for righteousneſſe, as its written*, Gen. 15. 6. before God and man and to his own conscience, *when he offered his son Isaac upon the altar.* That was reall, visible and conspicuous believing and righteousneſſe, to deny himself so far for God: For *Iames* is much for Religion made known to a mans self, and to men, and hath far other Adversaries in the other extremity then *Paul* had, even the old *Gnosticks*, who, in opposition to the *Iews* and *Pharisees*, laid aside the Law, *doing of the Law*, Jam. 1. 22, 23. *all works*, c. 2. 14. all conscience of *bridling the tongue*, c. 13. 1, 2. of *peaceable* and mortified living, *c.* 4. *c.* 5. and thought it godlineſſe *to hear the word in the Assemblies*, ch. 2. 1, 2, 3. without love to the Brethren, and to keep in their head a room, empty faith, and professed fair, and gave good words, but no garments to the naked, *v.* 14, 15. And *Iames* had good cause to treat of a visible and declared faith, but yet not meerly declared, but which was reall and can save, 14. and of justification such, as that of *Abraham* and *Rachab*, as was sen-

sible and reall and not in a bare profession: For *James* speaks of a profiting and saving faith, *Jam.* 2.14. *What doth it profit*, &c. *Can faith save him?* Another devise is here alledged, of a formed faith, animated with charity, and that justifies (say *Papists*) and an unformed faith, voyd of charity, and that, say they, doth not justifie: And the same way, but in other expressions, *Arminians* and *Socinians* teach, that to believe & to do good works, and to repent and walk in all the Commandements of *Jesus Christ*, is to believe, or compleat formed and Evangelick faith. But we distinguish them as the Scripture. It's true, *Rom.* 4. 9. faith is said to *be imputed to Abraham for righteousnesse*, and so *v.* 3. *v.* 5. but it is not meant of the act or work of believing, that was counted for *Abrahams* formall righteousnesse, there should so no room be left to the satisfaction of Christ, reckned to be ours: if all the righteousnesse of God, *Rom.* 10.3. 1 *Corin.* 5.21. *Phil.* 3.9. should be be turned over in an act of believing, mixt with much doubting and in our sinfull obedience; And the *Socinians* have more reason for them to say, there is no necessity of any reall satisfaction of blood payed for us, then the *Arminians* and *Papists:* For if our righteousnesse and inherent obedience may be of grace esteemed formall righteousnesse before *God*, by free Evangelick paction and an act of Gods free-will: the *Lord* might have esteemed the eating of an aple, or any act of obedience, our formall righteousnesse, and so *Christ dyed in vain*, to become our righteousnesse, were an act of a sinfull man, or a deed of the Law, even the Law of faith is sufficient. What needs the shedding of the blood of God? *Frustrà fit per plura, quod æquè benè potest fieri per pauciora.* Ther's no need of reall satisfaction.

Socinus, tra. de justific. p. 58. Meminisse debemus fidem hanc qua scilicet justificamur, esse obedientiam. Socin. de Christ. Servat, p. 3. 2. In Christum credere nihil aliud est quam ad ipsius Christi normam & præscriptum obedientem præbere. Catechis. *Raccovien.* de propheticomunere, c. 9. pag. 193 *Ergo tu obedientiam sub fide comprehendis? Sic est* Jac. 2. *ut fidem* Abrahæ *ex operibus consummatam*, p. 194. they expone that. *Ut pœnitentiam agamus; non secundum carmen ambulemus,——nullius peccati habitum contrahamus, omnium vero virtutum Christianarum habitus comparemus.* Remonstr. Armini. Confess. c. 10. th. 2. *Utique necesse est fidei præscriptum non alio modo hic (quatenus justificat) consideretur, quam quatenus proprietate sua naturali obedientiam fidei includit: Hac ratione considerata fides totam hominis conversionem Evangelio præscriptam suo ambitu continet*, Remon. Apologia fol. 113, 114. Edward Poppius. August. Porta. fol. 28.

2. Faith imputed doth well bear the sense of the object that faith layes hold on, as our righteonsnesse, Rom. 3. 21 *Now the righteousnesse*

righteousnesse of God without the Law is manifested. What righteousnes of God? ver. 22. *Even the righteousnesse of God through faith of Jesus Christ unto all.* Now if the righteousnesse of God is manifested without one Law, to wit, of works, why not without another Law, of faith, of inherent Gospel-righteousnesse? And what need that Christ should die, if the act of believing should be that precious righteousnesse of God, and that according to the Law of faith? This by the way. As hope is put for the object hoped for; As *Rom.* 6. 24. *Hope that is seen is not hope*, that is, the thing possessed, the salvation which we have in present possession, is not hoped for. *Col.* 1. 5. *For the hopes sake laid up in heaven*, that is, the thing hoped for. For the grace of hope is not laid up in heaven. ver. 27. *Christ in you the hope of glory.* So faith here put for thing believed; so saith the Martyr, *my love is crucified*, that is, Christ my loved or beeleved one is crucified: So *by faith in his name is this man made whole.* It were strange to say, by faith, and repentance, and mortification is this man made whole. And it must be said, if so be that faith includes repentance. Now *Peter* denies, *Acts* 3. 12. this, why marvail ye, *as if we by our power and holinesse had made this man to walk?* It's not our holinesse, but Jesus Christ hath done it, even God, *the God of Abraham*, &c. ver. 13. hath done it: And yet, *ver.* 16. *faith in his Name hath made him strong*: That is, faith, or believing in his Name, that is, in his Power, Authority, Godhead, hath made him strong. *Ergo*, faith is put for the thing or righteousnesse believed: So *Heb.* 11. *By faith the walls of Jericho fell*, that is, by love, the soul and form of faith, say *Papists*, and by repentance and new obedience, which is all one with faith, say *Socinians*, *the walls of Jericho fell.* So *by faith they subdued Kingdomes, stopped the mouthes of Lions.* What influence reall or physicall had faith in slaying men, in refraining the hungry Lions to eat *Daniel?* None at all: But thus the mighty God believed in by these men, subdued Kingdomes, stopped the mouthes of Lions; if it be replyed there is not a like reason of justifying faith, which is dead as touching the influence and causality to justifie, as there is of the faith of miracles in these points; it is replyed, there is every way the same reason: For as *Abrahams* dead faith, if it had

Faith is put for the object of faith.

had been dead could no more have justified and saved him, then the hypocrites dead faith can save and justifie him, as *James* saith, 2. 14, 15, 16, *&c.* So could not these worthies recorded, *Heb.* 11. have *casten down the walls of Jericho, subdued Kingdomes, stopped the mouths of Lions* by faith, if that faith had been as dead in its nature, as the faith of the vain *Gnostick* and *Hypocrite*, who saith to the brother or sister naked, *depart in peace, be thou warmed and filled, and yet gives him not these things that are needfull to the body, Jam.* 2. 15, 16. And this we must say, except we admit that the fancied faith of the Hypocrite can remove mountaines, nor is it place to dispute whether Reprobates as *Judas* have saving faith in working miracles, it is sure their faith of miracles cannot be a Hypocriticall faith, such as is, *Jam.* 2. 14, 15, 16. (3.) The Scripture differenceth between faith and love, and faith and repentance. As 1. we are not once said to be justified by faith, but are never said to be justified by love, repentance, almes deeds. It's easie with an active engin to labour to prove how faith includes love; And so doth hope and love include many other works and gifts of the Spirit, but the Holy Ghost distinguisheth them. As (2.) by faith as from a saving principle, *Abraham* sojourned in the Land, by faith *Noah* builded an Ark, *Jacob* blessed the sons of *Joseph*, *Moses* would not be called the Son of *Pharoahs* daughter, yet to build an Ark is not to believe in God; we pray in faith, hear in faith, yet these are not the same.

The Scripture and found reason distinguish between faith and new obedience.

(3.) *Mar.* 1. 15. *Repent and beleeve*, Acts 20. 21. *Testifying repentance toward God, and faith toward our Lord Jesus*, Heb. 6. 1. *Not laying the foundation of repentance from dead works, and faith toward God*, 1 Tim. 1. 5. *Love and a good conscience and faith unfained*, Phil. 5. *Love and faith*, 1 Thes. 1. 3. *We thank God, remembring your work of faith, and labour of love*, Heb. 6. 10. *Labour of love.* 11. *The full assurance of hope.* 12. *Faith and patience.* We beleeve in Christ: but do we repent in Christ? 4. Faith is a leaning on God, *Isa.* 10. 20. *Isa.* 26. 3. *Isa.* 50. 10. love is not so. Faith is a coming to God by way of affiance, *Joh.* 5. 40. *Matth.* 11. 28. *Joh.* 6. 37. a receiving of Christ, *Joh.* 1. 11. *an eating of his flesh, and drinking of his blood, Joh.* 6. 54, 55, 56.

not

not any of these can be said of love, of repentance, of new obedience.

(4. If to beleeve in Christ as Lord and Law-giver be formally (for effectively and practically we may with that Learned and Pious D. *Preston* say it is) a consenting to Christs Dominion and Government over us to obey him (though to consent at the Coronation and to swear an oath of loyaltie to a King be widely different from obeying his *Laws*) as unbelief is a rebellion against his Government, *Luk.* 19. 17. then wel may *Adam* in the Covenant of Works, be said to be justified and saved by faith; for if to beleeve in *God-Redeemer*, be to give our selves to obey him as *Lord-redeemer*, and if this surrendering be the obedience of works by which we are justified and saved and perfectly righteous before God upon the same reason to believe in God Law-giver and Creator in the Covenant of Works, and for *Adam* to surrender himself Covenant wayes, by a legal faith shall be the Law-obedience of works by which *Adam* is justified and saved, and so he is saved by Law-faith, as we are by Gospel-faith.

To give our selves to Jesus Christ to be ruled & commanded by him as Lord and King, is not formally to beleeve in him.

And this is to be remembred, that for one to give himself to *Christ as his Lord to be governed* and commanded, and to be willing to obey him is neither formally faith (though it may be conjoined with believing) nor obedience, but an intention or purpose to obey. And 1. shall we then be justified by works, that is, by a purpose and intention to work? 2. There are in us *May* resolutions and purposes like *May* blossomes, that wither before Harvest, as some are willing but not obedient, *Isa.* 1. 19. One saith he will go work in his fathers Vineyard, it may be he purposes to work, but yet he works not, *Mat.* 21. 30. nor is a practical purpose of heart to obey either obedience or faith formally.

5. If to be justified by faith in Christ as not only Jesus who saves, but as Lord who commands, then we are justified by love, for we are to love him not as Jesus only, but also as Lord, 1 *Cor.* 16. 22. *Eph.* 6. 24. especially since all the works of the Law come under the comand of love, *Matth.* 22. 3. 7. *Luk.* 7. 27. *Deut.* 6. 5. *Rom.* 13. 8.

(6.) All these, *thy faith have hath saved thee, Matth.* 9. *Luk.* 7. *only beleeve*, must be of this truth, *thy good works have saved thee:*

only

only do good works. And it is strange that *Paul* saith, *Eph.* 2. 8. *By grace ye are saved through faith, and that not of your selves, it is the gift of God.* 9. *Not of works, lest any man should boast* Nor could *Paul* make an opposition between grace and works (as in *Rom.* 11. 6.) if the grace of beleeving and good works were one in the New Testament, for so we should be saved by works, and not by works. and *Paul* by an ἀνθάνακλασις, takes that away. Yea but we are saved, that is, justified and delivered from obligation to wrath by the works of free-grace. He answers, nay, but neither are we saved or justified by these works of grace as by means or causes. For we are first saved and justified before we can do good works, for good works are the fruits of free-grace, since *v.* 10. *we are his workmanship created in Christ Jesus* (and so justified and saved in Christ Jesus) *to good works, that we should walk in them.* Yea, and *Paul* undenyably removed this doubt, 1 *Cor.* 4. 4. *I know nothing by my self* (that is, by his grace I am free of such sins as bring condemnation, and so he must abound in works of grace) ἀλλ' οὐκ ἐν τούτῳ, yet thereby (and notwithstanding all my inherent holinesse by works of grace) *I am not justified.* (7.) There should be no ground of gloriation and boasting more then this, by the *Socinian* and *Arminian* way, if we should be justified by works which come from free-will not determined by any grace either habituall or actuall, which is merited by the death of Christ, but do proceed from pure free-will, which separateth the beleever from the non-beleever: Then might we glory and boast that we are not in the debt of Christ or of his grace for that which is our formal righteousnesse before GOD, and so no flesh can say they are justified by grace, but that we are justified by nature the same way that *Adam* should have been justified, without being beholden to *CHRIST*, or to his death.

See the Learned Commenter, D. *Trochrigge*, on *Eph.* 1. 8, 9.

Right or *jus* to life eternall, & possession of, or the way to life eternal, are much different.

Asser. 3. There are not properly the same causes of the possession of Life Eternal, and of the righteousnesse of Life Eternal: The ransome of Christs blood is only the cause of the right. For *jus* or right to Life Eternal is a legal and a moral thing, *ens morale*, and hath a morall cause, as a man hath right to such a City being the Lord and owner thereof by birth, or money, or conquesse,

conquesse or by gift or grant of a Prince or of the Citizens themselves, but possession and injoying the houses and rents of the City is a Physicall thing, *ens Physicum*, and hath a Physicall cause, as eating, drinking, lodging, sleeping, wearing of cloaths to defend the body from the cold. So the legall right a man hath to the bread and lodging he hath in an Inne, but the Physicall causes, are hunger, appetite, bodily necessities so require and his pleasure to make use of such necessities. Hence the eating, drinking, may be Physically good, and the right, *jus legale*, very bad, he may have no right to the bread, when he comes to it only by spoil and rapine. So the legall right, *jus legale*, to life eternall is the ransome of blood that Christ payed, our *Goel*, our friend and kinsman, to make the inheritance ours; but that great (I may say) almost Apostolick light, Mr. *John Calvin* saith good works, are, as it were, the inferiour causes of the possession of life. So simple possession, is one thing, and *quo jure aut titulo*, but by what Law-right he possesseth, is another thing.

Christs blood is the right of merit to life eternall, good works the way and means by which we come to the possession thereof.

☞ *Calvinus* Inst. l. 3 c. 15. n. 21. Respo. ad 1. Arg. *Istius nihil obstat quo minus opera* Dominus *tanquam causas inferiores amplectatur. Sed unde id? Nempe quos suâ misericordia æternæ vitæ hæreditati destinavit, eos ordinari sua dispensatione per bona opera inducit in ejus possessionem. Quod in ordine dispensationis præcedit, posterioris causam nominat.*

But 1. Good works are necessary, *necessitate præcepti*, by the command of God and promise, 1 *Thes.* 4. 4. 1 *Cor.* 6. 20. *Eph.* 2. 10. *Matth.* 28. 20. and where it is said, 1 *Tim.* 4. 8. *Godlinesse is profitable to all* things, having the promise of the life that now is, and of that which is to come. ἐπαγγελία the promises is opposed to the Law. And that is a strong Argument, *Gal.* 3. 18. Εἰ γὰρ ἐκ νόμου ἡ κληρονομία οὐκέτι ἐξ ἐπαγγελίας *If the inheritance be of the Law, it is no more of promise, but God gave it to* Abraham *by promise*, Covenant-promise: What is that to the *Galatians* and to us *Gentiles?* Much every way. For three notable points are therein. 1. The heavenly inheritance promised to the seed, to Christ and his, *ver.* 16. not a poor earthly Canaan, as *Socinians* and *Papists* say, were promised to *Abraham* and his seed, except they say that an earthly Canaan was promised to *Christ*. 2. That Covenant-promise of an heavenly inheritance made to *Abraham*, the

same is made to the believing *Galatians*, the *Gentiles* and their seed, else *Paul* saith nothing for the Doctrine of Justification by faith to the Gentiles, contrary to the purpose of the *Apostle*. 3. There is an inheritance by Covenant-promise a promise, of eternall life made not to works as the price that buyes the right: for, sure, then *Christ* must have dyed in vain. 3. Works are not necessary simply, *necessitate medii*: for then we must exclude all Infants; But the necessity of a Precept inferreth a necessity of means ordinary to all capable of a Command, that they do good, and *sow to the Spirit, that they may reap of the Spirit life everlasting*, Gal.6.8. (3.) They are necessary for the Glory of God, *Matth.* 5.16. 1 *Pet.* 3. 1, 2. 1 *Pet.* 2. 12. (4.) They are necessarie by the law of gratitude, which is common both to the Covenant of Works and of Grace, as we are debtors to God for being, so to *God-incarnate* as ransomed ones for everlasting life, 1 *Cor.* 6. 20. *Luk.* 1. 65. 1 *Pet.* 1. 18. and eternall well-being.

But such as will have our works the formal cause of our justification, they put them in the chair of *Christs* merit, and they must be meritorious as *Adams* legall obedience should have been: *yea but not, but by and of gracious estimation, God so esteeming them*, say they. True: but, as is proven, neither was *Adams* obedience meritorious, but by Gods estimation: Yea and *Calvine* gives a power of meriting *ex pacto* to our works. But our works of grace are dyed and washen in Christs blood, and justified that they may justifie us. But the Scripture speaks nothing of justifying of works, or not imputing sin to our works. *Antinominians* dream of a freeing of both the person and works of a justified man from Law-obligation, and that is a way indeed to justifie works of murther and adultery in *David*, or any justified man from being sins against the Law of God: But because our works of grace have an intrinsecall power of meriting and justifying communicated to them by the merits of *Christ*, they must be far more our formall righteousnesse before *God*, then *Adams* righteousnesse was his justification and life before God. And if our works of grace have no power of merit or worth communicated to them from Christs death, then must it follow, though Christ had never dyed, our works may have the same gracious esteem of *God*, the same power of meriting, of justifying

The Scripture speaks of justifying of persons, not of works.

ſtifying and ſaving they now have. Yea, and ſince Chriſt hath *redeemed us from our vain converſation*, 1 Pet. 1.18. by his blood: Why but, as he hath redeemed us from hell, and purchaſed ſalvation to us, by giving us grace by our own good works after converſion to redeem and juſtifie and ſave our ſelves, ſo he hath redeemed us from our vain converſation, 1 *Pet.* 1.18. by giving us grace to do ſuch works, before we be redeemed from our vain converſation, and before we be converted, as we may merit our converſion and Redemption from our vain converſation? If it be ſaid, he abſolutely and without any condition that is required, on our part, by his blſtod redeems all, whom he hath given his Son Chriſt to die for, from their vain converſation. 1. All mankind without exception (for by their way he hath died for them all) muſt be redeemed from their vain converſation and converted: nothing can be more falſe. 2. The Goſpel to no purpoſe, and the Goſpel-commands ſhall in vaine crave obedience, or ſo much as the duty of hearing the Goſpel, from ſuch as are not yet redeemed from their vain converſation, or not yet converted: For that Redemption is promiſed to them abſolutely, without any condition required of them, ſaith this way.

How wee are redeemed from our vaine converſation.

Obj. *If works have a cauſative influence on the poſſeſſion of glory, as working on wages, and fighting on victory, then muſt they have influence on juſt poſſeſſion, alſo: for poſſeſſion except it be juſt, is no poſſeſſion, but uſurpation.*

Objections againſt the diſtinction of right to life, & poſſeſſion of life, removed.

Anſw. Poſſeſſion is eſſentially the enjoying of any thing pleaſant, gainfull, yea or honeſt, whether the title be juſt or unjuſt. The Title is accidentall to the poſſeſſion.

Obj. 2. *He that poſſeſſeth the Crown, poſſeſſeth the Diomands and pretious ſtones and the worth of the Crown; Therefore he that poſſeſſeth life, poſſeſſeth the right and title to it.*

The title or right is accidental to the nature of poſſeſſion

Anſw. True: but hence it followeth not but poſſeſſion and right to what they poſſeſſe do differ in their nature. Nor do we properly poſſeſſe the right of poſſeſſion: for the right or title is *modus rei, non res*, the maner of, and the due or the undue way of the poſſeſſion thereof.

Poſſeſſion of life, and due right to life, are both from Chriſt but diverſe wayes.

Obj. 3. * *Is not poſſeſſion of eternall life from Chriſt, as well as the title or right to the Crown from Him?*

Ans. True, both are from *Christ*, but not the same way. Possession of the Crown is the enjoying thereof, and is from free grace, and we as willing and sanctified agents, make use thereof: But *Christ* alone bought with his blood the title and right to it. And when he gave his life for the rightful and due possession of glory to us, we did contribute nothing either request or help to procure the title, and the grace to enter in to the possession by faith is the fruits also of free grace; nor can it be denyed but our good works, by which we enter into possession of the Crown, are also the fruit of Christs death: but yet not so as there is any meritorious or federall power of deserving the possession communicate to our works; Only they are made by Christs death the obliged way to the possession of life.

Obj. 4. *How then is there a promise of the life to come made to Godlinesse*, 1 Tim.4 8?

Answ. That promise is neither a promise of the covenant of Works, for *by the deeds of the Law no flesh can be saved:* Nor is it a federall promise of the Covenant of grace, strictly so called, except any would say that it is called a promise especially for faith which is especiall Godlinesse, and the *acknowledging of the truth, which is according to godlinesse*, Tit.1.1. and so a promise made to the Godly in so far as he is in Christ by faith, and in Christ is the promise of life, 2 *Tim.*1.1. Nor. 3. is the promise of a title and right which is made to *Christ* our Ransome-payer, made to our Godlinesse, as if it did buy our right to life eternall, or were the price thereof. 4. Life is promised to Beleevers who work, not because they work: And 5. the Lord in these only sheweth the order of bringing men to glory, not the causes of the right and title to glory, except we say the mowing of the first quarter of the Medow is the cause of the mowing of the second, because it makes way to the mowing of the second, and the mowing of the second quarter is a cause of the mowing of the third, and so forth untill all be mown. As, because *God* gives grace to works, to run, to use means, therefore he giveth of free grace, the crown of life in the possession thereof.

How the promise is made to godlinesse.

Obj. Adams *Law-obedience should only have so, and by this way been the cause or way to the possession?*

Ans.

Answ. Not so, if *Adam* had perfected his obedience, he should have claimed life by right of sinlesse, federall merit, *ex pacto*, without suiting of it by any title of grace merited by CHRIST, not so we. Its true beleevers are called ἄξιοι, worthy, *Rev.* 3. but that is legally in Christ the Head, not that the meritorious worth of Christ goeth out of himself and renders our works intrinsecally meritorious.

CHAP XX.

Whether or not suffered Christ for any sin against the Gospell only, such as unbelief finall, which is conceived to be only sin against the Gospel; that Christ died not for all within exception. The unwarrantablenesse of that Doctrine how the Lord commands justifying faith and repentance, how not.

IT may appear that Christ suffered not for any sin which is only against the Gospel, such as finall unbeleef: *If any sins be considered in any other respect as against the Gospel only, then Christ was not to suffer for any such sin so considered, for where no death is threatned, none is explicitely due, and where it is not so due to the sinner, nor should have been executed upon him, there it could not have been due to Christ nor executed upon him. For the Gospel threatned not death to any sin, but finall unbeleef and rebellion (and for that Christ never died) therefore Christ died not for any sin as against the Gospel, nor suffered that which is no where threatened.* But this is most doubtsome and cannot well stand. Its true that *Christ suffered not for finall unbeleef*, it being the proper sin of some reprobates, to wit, of such as hear the Gospel, *Joh.* 8. 21,24. 2 *Thes.* 1.7,8. but it seems against all scripture that Christ should die for these for whose sins he dies not: And so that 1. Christ should halfe and part with the sins of Reprobate, and Scripture, I judge shall not admit that *Christ bare in his own body, on the tree*, some sins of the Reprobate, to wit, all their sins against the Law, *absolutely*, or *conditionally*, and he that bears not either *absolute*, or *conditionally* their other sins against the Gospel,

to

Christ suffers not for some sins of reprobates, and not for others.

to wit, their finall unbeleef and rebellion, for Christ was wounded and bruised for the transgressions and inquities of these for whom he died; He must then have been wounded for some of their transgressions and not wounded for other of their trangressions. And so the sins of the Reprobates are divided between Christs satisfaction upon the Crosse, and their own satisfaction in Hell: But he suffered (one may say) *conditionally* only for the Reprobates sins against the Law upon the Crosse, if they beleeve, not otherwise? *Answ.* The same reall satisfaction conditionally that he performed on the Crosse, for the elect, the same (say the Authours) he performed for the Reprobate, *conditionally*, if either beleeve, but because the one beleeves it is accepted for payment for them, and the other beleeves not, it is not accepted for them.

2. As there is a satisfaction performed for some sins, not for all, not for finall unbeleef, that sin then must be in the same case with the sin of the fallen *Angels*, there is no sacrifice for it, nor is Christs death applicable by divine ordination to purge men from finall unbeleef more then to purge Devils from any sins they commit. 3. the same incorruptible price of the blood of the Lamb that is given to ransome all from wrath, *Matth.* 20. 28. 1 *Tim.* 2. 6. *conditionally*, is given to buy all, for whom *Christ died, from their vain conversation*, also, 1 *Pet.* 1. 18. that is to merit faith to them *conditionally*. Shew us the condition of the one more then the other. If a condition cannot be shown, Christ must have payed the price of blood upon the Crosse, for some upon intention, for others upon another unlike intention. 4. If Christ died for all, not because they did will and beleeve, but that they might will and beleeve; and if *Jesus suffered without the Camp that he might sanctifie the people by his own blood*, Heb. 13. 12. Heb. 10. 10. *That he might wash them from their sins, and make them Kings and Priests to God*, Rev. 1. 5, 6. *That they might offer up themselves holy living sacrifices to him*, Rom. 12. 1. upon a great designe of love to *cleanse them with the washing of water by the Word, and present them a glorious Church without spot or wrinkle*, Eph. 5. 26, 27. *If he gave himself for them, that they should live to righteousnesse, being dead to sins*, 1 Pet. 2. 24. *That they might be delivered from the present evill world*, Gal. 1. 4. *If Christ gave him-*

Christ cannot buy all from their vain conversation conditionally, for the condition cannot be shown in Scripture.

self

self for these, for whom he dyed, that *he might redeem them from all iniquity, and might purifie them to himself a peculiar people, zealous of good works*, Tit. 2. 14. Then did he die to redeem all men from iniquity, even from finall unbelief the great *iniquity*, and from the *vain conversation* of finall unbelief, and that they *might be dead to sins*, especially the sin of unbelief: Except it be said that Christ gave a price to buy faith to all Reprobate and Elect, and to redeem them from finall unbelief, if all would be willing. But to commit to their free-will the efficacie of Redemption, which *Prosper* saith, *maketh the will of God valide and effectuall, and invalide and weak, according as the will of man*: which *Davenantius*, Bishop of *Salisburie* (if that *opus posthumum* have been written by him in his riper years, and revised by himself) justly censures as the boyl of *Pelagian* Doctrine, which *Faustus Rhegiensis* did covertly teach: *The Lord* (saith he) *redeems such as are willing, being a rewarder of their good or evill wils.* Now hardly can these eschew this *Pelagianisme* who teach, that the death of Christ is an universall salve applicable, by the decree of God, to save all and every one of mankinde, Christian and Pagan, so they actually believe: For it cannot be said, that *Christ* hath died to make all mankinde saveable, upon condition of actuall faith to receive *Christ* preached: for so Infants, to whom *Christ* preached is no tollerable sense applicable, that way, by any ordination of God, if they actually believe, shal be no parts of the world, & they must be excluded from Baptism. And it cannot be said that this argument shall militate against us: for we de not defend such a conditionall applicability of Christ upon condition of faith actual in preached Christ even to infants in the Visible Church, yet we teach they are in Covenant with God, and so God hath his decree of election to Glory and Redemption in Christ among infants as among aged professours. 2. There is a providentiall, and to many thousands of Pagans, who never heard, nor could hear of Christ, an invincible impediment, and so Christ is not applicable by Gods decree to them, upon condition of actuall beleeving, *Rom.* 10. 14. *How shall they beleeve in him of whom they have not heard?* It

For whom *Christ* died for their unbelief and finall vain conversation he died also.

Prosper Carmi. de ingrat. c. 13 *Ergo hominis valida arbitrio divina voluntas, aut etiam invalida est*, &c. *Ioan. Davenantius.* Episc. *Salisburien.* Dis. sert. de morte *Christi.* Impres. 1650. c. 1. pa. 6. *Hoc enim est illud ulcus doctrinæ Pelagianæ, quod* Faustus Rhegiensis *hisce verborum integumentis conatur occultare, volentes Deus redemit, voluntatem remunerator.* Christs death is not a remedy applicable by the Gospel-Covenant, to all and every one of mankind, so they actually beleeve.

seems

seems to me physically impossible, that there is such a thing as the *Indians* worship Satan under, such a name and in such rites, if I never heard of the *Indians*, or of their God, or their worship: So neither can they worship Christ in a Gospel-way, who never heard of him. It's impossible to beleeve a *non ens*, Christ offered in the Gospel is very nothing and so not applicable to thousands byany decree of God. 3. This is not written in *Scripture*, God hath decreed that Christ be Preached and life be offered actually to all and every one of all and every Nation under Heaven, and this opinion saith that Christ died and satisfied offended Justice for the sins of all and every one of all and every Nation under heaven, except for our finall unbelief. The Antecedent is clear by Scripture and experience. God fulfills his decrees irresistibly: But he never sent the Preached Gospel to as many as these Authors say he died for. Nor can they themselves teach any such thing: Nor is this true, *God hath decreed that Christ in the Preached Gospel and salvation may be offered to all and every one, old and young, of all and every Nation, in all Generations, upon condition of actuall beleeving.* And yet for all these, without exception, Christ died, say they. For not to say, God never decreed that such may be offered to infants of Pagans, for whom they say Christ died. To make a thing that physically is possible, the object of a decree of God, we must say that God hath decreed to give the gifts of tongues to all Professours and Pastours to speak to all and every Nation in their own Language, and to make an offer of Christ: For there be many Nations, who never heard of Christ, and understand not writing or any of the commonest Latine and Greek, and there is not any such decree revealed in the word, and we can not but know such gifts of Tongues are not bestowed on men, and without this it is physically impossible to communicate the Gospel. It shall not help to say that Christians should travell to all Countreys & learn their Tongues, so that they may communicate the Gospel; and that it is their sin they do not so. And therefore God hath decreed that the Gospel may be offered and Christ applicable. *Ans.* 1. What shall become of the aged, and of multitudes, for whom Christ died, who must die in Paganism, before Christians can be so mixed & learn the Tongues of all Nations under

This is false, that God hath decreed that Christ in the Preached Gospel, and salvation may be offered to all and every one, old and young, of all and every nation in all generations, upon conditions of actuall beleeving.

under Heaven? 2. Did ever the Apoſtles to whom the Lord gave the gift of the tongues, go to this Nation and not to this but by the call of the ſpirit, to *Macedonia*, not to *Bythinia*, Act. 16. Is there no call of *God* now required for ſpreading of the Goſpel? Some nations would kill them, ſome would perſecute Chriſtians to death and not receive them: in the mean time, many for whom Chriſt died, periſh. 3. Show from Scripture that it is the duty of Chriſtians to mix themſelves with all Nations, and to learn their Language, and that they ſin in not doing ſo. Nor let it be ſaid into what Nation ſoever I come, I may ſay, *if thou beleeve in Chriſt thou ſhalt be ſaved.* *Anſw.* 1. You cannot ſay that, except you Preach the Goſpel to them. For they are not obliged to believe upon one ſentence, and if you Preach the Goſpel to the Nation, God hath ſome choſen ones there, and it is no more a Pagan-Nation. 2. You are to ſay to any one by your way *(thou art obliged to believe that Chriſt ſatisfied for all thy ſins, and for the ſins of the whole world)* but that is a lie which you teach Pagans as a principle of the Goſpel. 3. Its falſe that I may ſay and Preach truely ſuch a thing to every Nation, and all in it. 4. Nor it is phyſically poſſible that Chriſtians can ſo ſpeak to all and every old and young. Alſo all is indeed referred to the free-will, except the Authors ſay that God doth inſuperably determine the will of the Elect to beleeve, and the places ſpeak of the efficacious redemption of the Elect only: But ſo God had two intentions in Chriſts dying, one general to render all mankind ſaveable; another ſpecial, actually to ſave the elect. But 1. who can believe multiplied intentions in God of half-redemption from wrath, and of whole redemption from both vain converſation and wrath upon their bare word, when the Scripture ſaith Chriſt in ſuffering without the Camp, ſuffered for the world of Jews and Gentiles, that he might ſanctifie them he died for? 2. what warrant to ſeparate theſe two conjoined by God, to wit, that *CHRIST* ſhould bear on the Croſſe the ſins of reprobate, and not intend that they ſhould die to ſin, be redeemed, but not from all iniquity: be loved and waſhed, and not made Kings and Princes to God? That Chriſt ſhould be *wounded for the tranſgreſſions of many*, and yet the *chaſtiſement of his peace* not be upon them? 3 The dying for all and

That there be two intentions in God in dying for all without exception, hath no warrant in ſcripture.

every one cannot be conditionall, in so far as the condition is referred to dying, to wit, if they beleeve; for so beleeving must go before dying, either really, which is manifestly false: for multitudes for whom *Christ* dyed had neither being nor beleeving, when he dyed for them; Or in the prescience of God, and that destroyes their principles: for so Christ cannot have dyed for all and every one, foreseeing that all and every one would beleeve: for he never foresaw that the Reprobate should beleeve. Then must the condition of dying or Redeeming, or of paying the ransome of His blood (these being all one) be referred to Gods accepting of *Chrtsts* death for so many, or for all, if they should beleeve. And the same way the Argument is as formerly: For *God* accepted the payed ransome for all and every one, if they all really believe, or if they all and every one be foreseen of God to believe before the Lords accepting of them. Both are false, as is evident, and so they say in the issue what we say, and contradict themselves, to wit, that believers and only believers, are these for whom *Christ* died.

The dying for all and every one cannot be condition-all.

We before said, the promises are conditionally to all within the Visible Church, but so as the condition relates only to the benefit promised, we shall have remission and life, if we believe, but not otherwise: But now the Covenant-promise, which is accepted of, and assented unto by Professors, in their very profession in themselves or their parents, is absolutely made to all within the Visible Church, and they are Covenant-wayes ingaged and say, and professed they are the Lords people, and they take him, and no other for their God, whether they obey and believe, or no: for a people, not right in heart may bind themselves in Covenant with God, *Deut.*29.10,11,12,13,14. compared with 21,22,23. *Deut.* 1.27. *Josh.* 24.22. compared with *Judg.* 2.12, 13. So God absolutely intends to save all for whom *Christ* dies, and by his death intends to give a price to redeem them from hell and from unbelief, or *their vain conversations* 1 Pet.1.18. *from all iniquitie*, Tit. 2.14. *from this present evill world*, Gal. 1.14. *Ergo*, from final unbelief the greatest iniquity of a present evil world. But here the case widely varies, upon no condition, that we can read in holy Scripture, gave Christ a price, a ransome of blood to redeem men from unbelief and from all iniquitie, this price must be absolutely

The promises are so made to all within the Visible Church as all are in Covenant conditionall.

absolutely given, and grace purchased to all whose sins Christ did bear in the Crosse that they may beleeve, that they may be sanctified, *Heb.*13.12. 1 *Pet.* 2.24. 2. Sinnes of *Thomas*, refusing to beleeve the resurrection of Christ, and of *Peter* denying the Lord before men, and the Gospel-sinnes of believers, after they are justified, and are inlightened, must be sinnes against the Covenant of Grace, as well as against the Law. And the denying of *Christ* before men hath a sad threat ning of everlasting death, *Matth.*10.32. *Mar.* 8. 38. annexed to it, if they repent not. And shall these within the Visible Church, who receive not Christ, be in a harder condition then *Sodom* and *Gomorrah*, *Matth.* 10. 14, 15. if no sins against the Gospel be punished with eternall death but only unbelief? Yea the Scripture saith, such as live in the Visible Church and are in Covenant with God, not only for finall unbelief are condemned, but because they are unrighteous, fornicators, idolaters, adulterers, 1 *Cor.* 6. 9. *whoremongers*, *unclean*, *covetous persons*, Eph. 5. 5, 6. *murtherers*, *sorcerers*, *dogs*, *liers*, Rev. 21.8. Rev. 22. 15. for all their *ungodly deeds and hard speeches*, Jude v. 15. 2 Pet.2. 17. *for all disobedience*, 1 Cor. 4. 5. Matth. 12. 36, 37. they are everlastingly punished. And if Christ have suffered on the Crosse for all the sinnes of the Reprobate, how are they judged and condemned for these sinnes, as the Scripture saith? And what Scripture saith they are condemned for the guilt of only unbelief: or that Pagans are condemned for Gospel- unbelief, where as *Sodom*, *Gomorrah*, Mat. 10. 15. *the men of* Niniveh Mat. 12. 41. *Tyrus* and *Sidon*, Mat. 11. 21. and such *as have sinned without the Law*, Rom. 12, 13, 14, 15. are freed of Gospel-guiltinesse, and condemned for sinnes against the Law, and yet this same way saith, that there is a Gospel-Covenant made with all, even thousands of Pagans who never heard of a Gospel, never ingaged themselves by any profession to take the Lord for their God in Christ, yet Christ bare their sins on the Tree, and made his blood applicable to them by a Gospel-Covenant, if they shall beleeve. Whence they must all break the Covenant of Grace, which many of them never heare, and be condemned for no sins but the last act of Sodomy, gluttony, parricide, *for the Gospel threat eneth not death to any sin but to finall unbelief*, say they. There are not any sinnes

The unbelief of justified persons is a gainst the Covenant of Grace; & diverse other sins beside finall unbelief, are the causes of condemnation.

All sins against the Gospel, even finall unbelief, are also against the Law and against God Redeemer Immauuel.

committed against the Gospel, but they are also sins against the Law: because *God* incarnate and *Immanuel* is *God*, and leaves not off to be *God consubstantiall with the Father*, because he assumes the nature of man. Then as the first Command obligeth *Abraham* to sacrifice his son *Isaac*, when *God* shall reveal that Command, and *Moses* and the people are by that first Command to believe their deliverance out of *Egypt*, and so if the first Command oblige us to believe and obey all Commands and Promises and Threatnings of *God*, revealed and to be revealed, because the Lord is God, then must Christ *God*-Redeemer and *Immanuel* be beleeved by this Command, and so finall unbelief and finall despising of Christ God-Redeemer is as directly against the first Command (and so not a sin only threatned and forbidden in the Gospel) as simple unbelief and simple despising of Christ God-Redeemer; For the believing and finall believing, & unbelief & unbelief, continuing to the end, differ in the accident of duration, not in nature and essence; As a Rose that grows for a moneth only, and a Rose of the same nature that groweth and flourisheth for three moneths. Otherwise Christ could not have pronounced *Peter* blessed, μακαριος ει, Mat. 16.17. in the present, for believing in the present: for he should not have been blessed to the end: as *Solon* said of his blessed man. And this cannot but subvert our faith, crush the peace, hope, consolation of weak Believers, to whom undoubtedly the promise of perseverance is absolutely made, *Jer.* 31.31,35. *Jer.* 32.39,40. *Isai.* 54.10. *Isai.* 59.20,21. *Joh.* 4.14. *Joh.* 10.27,28.

Dicique beatus ante obitum nemo supremaque funera debet.

2. If there be as formall a transgression of the first Command in finall unbelief, as in unbelief simply considered, and in the other sinnes of *Judas* and other Apostates; Why but as Christ bare in his body the sins of unbelief and satisfied for them, he must so also bear the sins of finall rebellion and unbelief? And shall we beleeve that Christ payed a satisfactory ransome of blood upon the crosse for the yesterdayes unbelief of *Judas*, and not for the dayes unbelief?

If it be said, No man can break the Gospel-Covenant, for it is an everlasting Covenant. *Ans.* It's an everlasting Covenant, but yet all who sin against the commanding love and authority of our *Immanuel*, especially they so professing to be his, do truly break the Covenant: but they so break it, as it leaves not off to be the

Covenant

Covenant of life both to the breakers, if they repent and believe, and to others: for so is the nature of this Covenant, and so it is everlasting, but the Covenant of Works if once broken, ceases to be a Covenant of life for ever, because the nature of it is, to admit of no repentance at all. Obj. *Does not the Law command the sinner offending God to mourne and be humbled, and confesse? Ans.* It doth. But it injoines not repentance as a way of life, with a promise of life to the repenter, as the Law, or as a Covenant of Works commands to its native and proper Covenanters obedience and every single act of obedience as a way to obtain the reward of a Law-life, nor does the Law as a Covenant of works command justifying faith and reliance upon *God-Redeemer*, or *Immanuel:* but rather as the Law of Nature, or as the Law of thankfulnesse to a Ransoming and Redeeming God, the Law does this. Though in a speciall Covenant-way the Gospel command faith in Christ.

How the Covenant of Grace is everlasting and yet broken by men.

The Law commands repentance, but not with a promise of life, or as a way to life.

Obj. But finall unbelief as against *God-Redeemer* and so considered is the only breach of the Covenant of of Grace: *He that beleeves not is condemned*, as the man that rejects the only remedie of sin.

Ans. The only breach of the Covenant of Grace, is too narrow to be the adequat cause of damnation, for many Pagans who never heard of Christ and are under no Covenant, but that of Works, are condemned not for not *believing in him of whom they never heard*, Rom. 10. 14. nor for breach of the Covenant of Grace, but for breach of the Covenant of Works. 2. Unbelief may be called the neareſt cause of damnation to such as perish within the Visible Church, as the wilfull refusing of medicine which only and infallibly would heal the sick man of such a disease, is the cause of his death, but is the *Morall cause.* For the disease it self is the *Physicall cause*, or the materiall cause of the mans death. And without doubt, uncleanesse, covetousnesse, sorcerie, lying, idolatrie, *&c.* and many the like sinnes, beside unbelief, are, 1 *Cor.* 6. 9. *Eph.* 5. 5, 6. *Rev.* 21. 8. *Rev.* 22. 15. *Jud.* 6. 7, 8. 2 *Pet.* 2. 17. 10, 11, 12, 13. 2 *Thes.* 2. 9, 10. 1 *Pet.* 4. 3, 4. 2 *Pet.* 2. 2, 3, 4, 5. the causes of the damnation of many visible professours, where as this way saith Christ did satisfie upon the Cross for all these sins, and the damned of visible professours suffer in hell only for finall unbelief. And it seems unjust that both Christ and they should

How finall unbelief is the only cause of condemnation and to whom, and how not.

suffer

suffer satisfactory punishment for these same sins done against the Law: And as strange that Christ should die for any, and not die for their sinnes, since the Scripture useth the word of dying for sinnes, Rom. 4. 25. *delivered from our sinnes, Christ is a propitiation for our sinnes, and* (the same way) *not for ours only, but for the sinnes of the whole world*; he died for sinners, *Heb.* 2. 17. *that he might make reconciliation for the sinnes of the people*: that is, for the sinfull people, or sinners, *Heb.* 9. 28. *so Christ was once offered to bear the sinnes of many*: That is, to bear the sinnes of the sinfull many that he died for, *Heb.* 10. 12. *But this man after he had offered one sacrifice for sin, sat down on the right hand of God*: that is, after he he had offered a sacrifice for sinners. 1 *Pet.* 3. 18. *Christ once suffered for sin*, that is, for sinners, 1 *Cor.* 15. 3. *I delivered unto you how Christ died for our sinnes*, that is, for the persons of us sinners. 1 *John* 3. 5. *He was manifested to take away our sinnes.* 1 John 4. 10. *Herein is love —— that he sent his Son to be a propitiation for our sinnes.* Rev. 1. 5. *To him that loved us, and washed us from our sinnes —— be glory.* Gal. 1. 4. *He gave himself for our sinnes.* Now it must not be asserted, but proven that in all these places where he is said to be a *propitiation for the sinnes of the world*; and hath taken away our sinnes speaking (as these Authors say) of the whole Visible Church, and not of the elect only that Christ hath died and by his death hath taken away some sinnes, and hath suffered for some sinnes, and not for all sinnes, not for the finall unbeleef of sinners, if it be said, that we cannot teach that Christ suffered for finall unbeleef, we grant it: But then we say that Christ suffered not for finall unbeleevers and for the other sins of finall unbelievers, since suffering for sins and for persons that are sinners, to bring them to God, 1 *Pet.* 3. 18. are conjoyned. And *God was in Christ reconciling the world to himself, not imputing their trespasses unto them*, 2 Cor. 5. 19. Therefore there must be a pardoned and a justified world, and so a truely blessed world, as *Paul* and *David* teach, *Psal.* 32. 1, 2. *Rom.* 4. and so a loved, *Joh.* 3. 16. and chosen world followed with the separating love of God to man which saves some foolish ones and serving diverse lusts, and saves not others; and so there must be a love and mercy of predestination, *amor iudicialis*, not common

For whom Christ died, he died for their sins, and for all their sins.

mon to all the world; as is clear, *Tim.* 3.3, 4, 5. *Eph.* 2. 1, 2, 3. 4, 5. We seek a warrant of Gods not imputing to this loved world their trespasses against the Law, and of his imputing to the same world the trespasses of rebellion and final unbelief: And how Christs blood, shed for persons, both reconciles them to *God*, and leaves them in wrath, imputes not their trespasses to them, and makes them blessed, as *David* sayes, *Psal.* 32. 1. and imputes their final unbelief to them, and leaves them under a curse: Nor shall it help the matter to say, that final unbelief may be considered as both against the Law, and as only forbidden in the Gospel. And in the former respect *Christ* hath suffered for it, not in the latter. For if the ἀνομία, the contrary betweene final unbelief and the first Command, as it is a rebellion against God manifested in the flesh, be satisfied for by *Christ* on the Crosse; How can it condemn the person as sure it doth? *Joh.* 3. 18, 36. *Joh.* 8. 21, 24. It cannot be said that *Christ* died not for final unbelief, so we believe.

There is a world reconciled to whom *God* imputes no sinne, and therefore all the world of Pagans & Infidels cannot be such as Christ died for, and whose final unbelief he satisfied for.

2. What special ἀνομία and repugnancie to the Law of *God* is there in final unbelief, that is not a repugnancie to the Covenant of Works and Grace both? And what repugnancie to the Covenant of grace which is not also contrary to the Law? This I grant (which I desire the Reader carefully to observe) the Law and the Covenant of Grace do not one and the same way command faith and forbid unbelief. I speak now of the Covenant of Works and of the Covenant of Grace as they are two Covenants specifically and formally different.

The Law & the Covenant of Grace doe not, one & the same way command faith and forbid unbelief.

For 1. The Law as the Law Commads 1. Faith in the superlative degree, as it doth all acts of obedience, and so doth it Gospel repentance. Because the Law commands all obedience most exact and perfect, and condemnes faith in the positive-degree, though sincere and lively, as sinfully deficient. The Gospel doth only require sincere faith, and condemneth not for the want of the degrees of faith most perfect, though the Law of thankfulnesse to the Ransome-payer (which Law is common to both Covenants) require that we believe in the highest degree, because *Christ* hath expressed to us the greatest love, *Joh.* 3. 16. *Joh.* 15. 13.

2. The Law as the Law requires faith not final only, but faith in *Immanuel* for ever, and that we be born with the Image of *God* that

that we believe at all times, under the pain of damnation. Bu the Covenant of Grace, becauſe it remits of repentance, and holds forth the meekneſſe, forbearance, and longanimitie of Chriſt, is ſatisfied with faith at any time, or what houre of the day they ſhall be brought in.

3. The *Law* reqnires faith, with the promiſe of Law-life: The Covenant of Grace requires faith, promiſes of grace to believe with promiſe of a Goſpel-life.

4. The Law requires not faith in *Chriſt* with ſinners Covenant-wayes as a work to be legally rewarded, for it finding all ſinners, & all by nature, Covenant-breakers, cannot indent with them that have broken the Covenant, to promiſe life to them by tenour of the Covenant, which now ceaſeth to be a Covenant of life, and cannot but condemn, and is now rendered impoſſible to juſtifie and ſave by reaſon *of the weakneſſe of the fleſh*, Rom. 8. 3. All the reprobate then are this way under the Covenant of Works, that they are (as it were) poſſible Covenanters liable to ſuffer the vengeance of a broken Covenant, but not formally active Covenanters as *Adam* was. But if Chriſt ſuffer for final unbelief as it is againſt the Law as the Law, how is it charged upon Reprobates as a ſin againſt the Goſpel only? Since no wrong done to *God-redeemer* can be any thing but a ſin againſt God, and a breach of the firſt Command. I deny not but finall unbelief hath an aggravation that it is the neareſt barre and iron gate between the ſinner and the only Saviour of ſinners; but yet the putting of ſuch a barre is a ſin againſt the Law. Neither can it be ſaid that only finall unbelief is the only meritorious cauſe of damnation to ſuch as hear the Goſpel. For beſide final unbelief, there is alſo a contrariety betwixt the murthers, Sodomies, *&c.* of profeſſours and the Law, for which they ſuffer in hell eternally, *Rev.* 21. 8. *c.* 18. 7.

How the reprobate are under the Covenant of Works.

Queſt. Whether doth the *Lord*-Mediator as Mediator, command the ſame good-works in the Covenant of Grace which are commanded in the Covenant of Works?

CHAP XXI.

Anſ. ACcording to the matter of the thing commanded, *quoad rem mandatam*, he commands the ſame, and charges upon

upon all and every one the morall duty even as Mediator, for he cannot loose the least of these Commandements, but simply they are not the same, *quoad modum mandandi.* It shall not be needful to dispute whether they be commands differering in nature: For not only doth the Mediator command obedience upon his interposed Authority as Law-giver and Creator, but also as *Lord-Redeemer* upon the motive of Gospel-constraining love. In which notion he calls love the keeping of his Commandements (if they love him, *Joh.*14.) the new Commandement of love.

Quest. 2. Doth the *Lord-Mediator*, in the Covenanant of Grace command the same good works to all, the same way?

Ans. Rom. 3. 19. The Lord, in the Law, must speak one way to these that are under the Law that is under the jurisdiction and condemning power of the Law: and a far other way to these that are not under the Law.

CHRIST speaks to reprobates in the Visible Church, even when the matter of the command is Evangelick, as to non confederates of grace in a Law way, and in a Law intention. For he cannot bid them obey upon any other ground then legislative authority, not upon the ground of redemption-love bestowed on them, or that he died out of love to save all and every one: For we disclaim that ground; or because he died out of a speciall design to save them as his chosen ones. For there is no ground for that untill we believe. But they are to obey upon the ground of Redemption-love, so they first believe and fiducally rely upon Christ the Saviour of all. But he commands Law-obedience to his chosen even as *Mediator.* (1.) Upon a Gospel-intention to chase them to Christ, *Gal.*3.23. (2.) When they are come to hedge them in, with Law-threatning to adher, in a godly fear, more closely to Christ. But the Lord commands no believer to believe hell in the event to be their reward, but to believe perseverance and life, but hell in the deserving. Hence that, 1 *Tim.* 1. 9. *The Law* οὐ κεῖται, *is not made for the righteous* (to codemn them: as if God thereby opened up to them their doom) *but for the lawlesse*, &c. to let them be damned and see their damnation.

Christ one way layes Evangelick commands upon the Elect and another way on the Reprobate.

CHAP. XXII.

The differences in the promise of the Covenants.

Quest. WHat is the special difference of the promise of the two Covenants?

Ans. It is known that only life eternal is promised in the Law, if a right to the things of this life was promised to *Adam*, it is like he behoved to compleat his course of obedience, and merit a right legal to the herbs and fruit of the earth, beside the right he had by gift of Creation, *ex dono Creatoris, non jure operum.*

But 2. There was no promise made to *Adam* of perseverence, and so no promise made to him of influences to work in *Adam* to will and to do; so the influences by which he obeyed was, *purum donum Creatoris*, a meer gift of the Creator, not a gift of either the grace of *Christ*, or a promised grace, though in a large sence, it may be called a grace, or *donum gratis datum:* For *God* gave that influence upon no obligation. Now that it was not a grace promised is evident by *Adams* fall: for God, who is true fulfills his promises. 2. *Augustine* and our Divines teach, *Dedit Deus posse ut vellet, non velle ut posset*, a power to stand, but not the guift of actual perseverance. if any say that the Lord promised to *Adam* perseveranee conditionally (which in one sense is true, in another false) if he pleased, in that he gave to him all nessesaries required for actual standing. *Ans.* 1. This is to teach that perseverance was promised the same way, in the Covenant of works, that *Arminius* saith it is promised in the Covenant of Grace, and that the free-will was absolute lord of standing and falling, and to deny God to be the neereſt cause of our standing and persevering in either the one or the other, and to bid us first and last sacrifice to our own free-will. 2. Willing perseeerance actuall cannot be promised conditionally: for the question should be, Upon what condition doth the *Lord* promise to work in *Adam* actual perseverance, if he should be willing to persevere? But the question shall remain, whether that willingneſſe to persevere, since it is the greateſt part, if not whole Perseverance be promised or not; If it be not promised,

Conditionall perseverance was not promised to *Adam.*

miſed, the contrary whereof they hold, if it be promiſed conditionally, the queſtion ſhall recur, what ſhall be the condition, and another condition then the willingneſſe of the will to perſevere cannot be given, and ſo the argument ſhall riſe againſt it ſelf, and the iſſue muſt be *God* gave to *Adam* actuall perſeverance, if he ſhould be willing to perſevere, that is, he gives to *Adam* perſeverance, if he give him perſeverance; for willingneſſe to perſevere is perſeverance, or a very large part thereof.

3. But perſevering grace and ſo influence of grace to perſevere is promiſed in the Covenant of Grace, *Jer.* 31. 33. that they ſhall continue in Covenant, more *ſure then the night and the day.* Jer. 32. 40. *I will put my fear in their hearts, that they ſhall not depart from me.* The meaning cannot be, I will give them a power never to depart from me, if they will: For ſo nothing is more promiſed in *Chriſt* to the ſecond *Adams* heirs, then to *Adam* and the *Angels* that fell, for the like, ſay ſay, was promiſed to them. And 2. If notwithſtanding of that fear both promiſed and put in the heart, and in the will, yet lubrick free will may ſtand or fall and remain indiferent to either, then the ſenſe ſhall be thus. I will make an everlaſting Covenant, *I will put my fear in their heart, by which they may either depart from me, and turne Apoſtate, or not depart from me, but perſevere:* But ſo the Couenant, made with *Adam* and the fallen Angels, ſhould be an everlaſting Covenant, and yet it was broken. For the image of God of it ſelf inclined *Adam* and the fallen Angels never to depart from *God:* For ſure, *Adams* fear, being a part of that Image, which ſanctified his affections, inclined him (but not undeclinably and immutably) not to depart from *God*, and not to hearken to the lying Serpents ſuggeſtions. But it is not that new Covenant-fear promiſed aud given in the ſecond ADAM, *Jer.* 32. 39, 40.

The conſiderable differences betwixt the influences of God given to *Adam* for his ſtanding in obedience, and theſe influences given to us in in the ſecond *Adam.*

4. That theſe influences were purchaſed by *Chriſts* death is clear, becauſe they are the neareſt cauſes of our actuall believing and coming to *Chriſt*, of faith and perſeverance that are given freely, aud repentance and feith are given of *Chriſt*, Acts 5. 31. Zech. 12. 10. 2 Tim 2. 25. Phil. 1. 29. Epheſ. 2. 1, 2, 3. Ezek. 36. 26, 27. Eph. 1. 17, 18, 19, 20. John 6. 44, 45.

5. So obedience to the Covenant of Works was *Adams* own.

(2.) And came from his concreated self (the Image of God that was his own) by a common influence, and neither was the Image of *God*, nor the influencies of *God* acts of free grace, or the purchase of grace properly so called.

The obedience of *Adam* only a duty, not a promised benefite, our new obedience is both a duty and a promised benefite.

(2.) *Adam* had a Law-claime to the Crown without sin, if he had continued in obedience, and did merit *ex pacto* life eternall, our new Covenant obedience in habitual and actuall performance is so a duty, that it is also promised and a benefite merited to us by the death of *Christ*, whereas *Adams* obedience was *purum officium*, *non officium promissum*, as our Gospel-obedience is.

6. Hence in obedience distinguish two. 1. The nature of obedience. 2. The worth and excellency of obedence. The mor the obedience be from our selves, the more it partaks of the nature of obedience. Hence four kinds of obedience are to be considered.

Four kinds of obedi ences.

1. Christs obedience was the most legall obedience, and also the most perfect, for he obeyed most of his own, of any, from his own will purely, *Ioh.* 10.18. *Mat.* 26.39,42,44. His own blood, *Hebr.* 9.14. *Rev.* 1.5. *My blood*, saith he, *Matth.* 26. 28. He gave his life a ransome, *Matth.* 20. 28. *He gave himself a ransome*, 1 Tim. 2. 6. *By himself he purged our sinnes*, Heb. 1.3. *Gave homself for his Church*, Eph. 5. 25. *Offered himself*, Heb. 9.14. And therefore the satisfaction that he made was properly his own. It's true the life, flesh and blood which he offered to *God*, as common to the three Persons, was equally the life, flesh, blood of *God* by way of *Creation* and *efficiency* : For God as God created His Man-hood, aud gave him a body, but that Man-hood, *in abstracto*, was not the offering, but all these, *in concreto*, and the *self*, including the value and the dignitie, was not the *Fathers*, not the *Spirits*, but most properly his own, and the *Sons* only by way of *personall termination and subsistence.* 1. There are contradictory tearmes affirmed of this holy self the Son, and of the Spirit and the Father. The Son was *God* incarnate. 2. The son offered himself his own life, his own blood to *God* for our sinnes. Neither the *Father* nor the *Spirit* at all is *God* incarnate, neither *Father* nor *Spirit* offered his own life, his own blood to *God* ; Neither the Father nor the Spirit hath (to speak so) a personall or terminative domi-

The excellency of the obedience of Jesus Christ how it was his own, properly meritorius.

nion

nion over the flesh and blood of Christ. 2. Christ was in no sort oblidged to empty himself, and cannot be under a *jus* or obligation to the *Creator* or the creature. Of free love and his own will he became *Mediator God-Man*, and being created man, and having said *(here am I to do thy will)* having stricken hands with God as Surety of the Covenant, none more obliged, being holy and true; And therefore though *Christ*-Man was most strictly tyed to give the *Father* obedience, yet he was not oblidged to give him such and such obedience, so noble, so excellent, from a personall Union: for Christ *God* cannot properly come under any obligation. Hence the obedience of Christ is most meritorius, because *maxime indebita*, in regard of the *God-head* most undebtfull, and yet obedience most debtfull in regard of the Man-*Christ*. 3. Most from his own will personally considered, the affection, love, the bended will, highest delight to obey, lay personally near to the heart and holy will of Christ God: *With desire have I desired to eat this Passeover.* He went foremost in the journey to *Jerusalem*, when he was to suffer. Much of the internall propension of the will makes much and (as it were) heightens and in intends the nature of obedience, so that *Christs* and our obedience have scarc an univocall definition. 4. He gave and restored more glory to offended jnstice, by such a noble, incomparably excellent death, then *Adam* and all his Sons took of glory from *God*: therefore against impure *Socinians* it is a most reall satisfaction and compensation, where glory by obeying and suffering is restored in liew of the glory taken away. All that *Socinians* say, that *God* cannot be a loser, and needs not glory, and nothing can be taken from him, and nothing can be given to him, proves nothing but that it is not such a satisfactron as one creature performs to another, nor is it a satisfaction that brings profit to *God*: *For can a man be profitable to the Almighty?* Nor such a satisfaction as eases a disquieted minde; Which proves not *Christ* to be a *Saviour* painted in a meer coppy to us, and only a godly Martyr who saveth onely by preaching and witnessing, and not by a most reall an eminently clear satisfaction.

The obedience of *Christ* debtfull & not debtful in diverse respects

Properly-so cal'd satisfaction is performed by Christ

2. The elect *Angels* next to *Christ* gave obedience in their Law course, but not so properly of their own as *Christ*, for some discriminating

Angels obedience properly obedience that is of grace and not their own.

discriminating and strengthning grace they had from *Christ Mediator* their head, *Col.* 2. 10. that they should not fall, and something from the Election of Grace, which do not necessarily agree to the Covenant of Works, which they performed without sin, and the more extrinsecall help from grace, the lesse merit, so farre is grace from being, as *Jesuites* say, the essentiall requisite of merit, that the work is lesse ours, and so the lesse meritorious, that it hath grace. Let not any say then *Christs* obedience that came from the fulnesse of the Spirit without measure οὐκ ἐκ μέτρου, must so be lesse meritorious, which is absurd, for the reason why grace in Angels, and men who are meer creatures diminishes the nature of merit, is, because grace is not their own, nor their proper due, but supernaturall or preternaturall, and so hurts the nature of the merit, but to the meriting person *Christ-God-Man* nothing is supernatual, nothing extrinsecall, nothing not his own: Grace is his own as it were by sort of a personall dominion, not to say that the Man *Christ* as man did not merit, yet as man he was born sinless and with the full image of God.

Grace diminisheth of the nature of merit from the obedience.

Of *Adams* obedience how proper it was.

3. *Adam* gave more faintly obedience more indeed of his own, but it was lesse obedience, and lesse will in it, then the obedience of Angels, and had he continued, his obedience had been proper obedience; but this is to be observed, none did ever, *Actu secundo*, and by the only help of simple nature attain Justification and Salvation by the simple Covenant of Works, but men and evil Angels fel under both, though that was a possible Covenant and holy and spirituall, yet God set it up to be an inlet to pure Justice in the reprobate Angels, and so to free grace in elect men.

Gospel-obedience hath less of the nature of obedience, then *Adams* obedienee.

4. The obedience of faith, or Gospel-obedience, in the fourth place, hath lesse of the nature of obedience, then that of *Adam*, or of the Elect Angels, or that of *Christs*. It's true we are called *obedient Children*; and they are called the Commandements of *Christ*, and Christ hath taken the Morall Law and made use of it in an Evangelick way, yet we are more (as it were) patients in obeying Gospel-Commands, not that we are meer patients, as *Libertines* teach, for grace makes us willing, but we have both supernaturall habits and influences of grace furnished to us from the Grace of Christ, who hath merited both to us, aud so in Gospel-

obedience

obedience we offer more of the Lords own, and leſſe of our own, becauſe he both commands and gives us grace to obey. And ſo to the elect beleever the Law is turned in Goſpel, he by his Grace fulfilling (as it were) *the righteouſneſſe of the Law in us* by begun new obedience, *Rom.*8.4. and to the reprobate the Law remains the Law, and the Goſpel is turned in the Law, for all conditionall promiſes to the Reprobate, though in termes Evangelick, yet are Law to them (*if* Cain *do well he ſhall be ſaved*) (*if* Judas *beleeve he ſhall be ſaved*) becauſe God by Grace fulfills not the promiſe in them. *Obj.* 1. Then ſhall Goſpel obedience be of leſſe worth then Law-obedience which floweth not from Grace, which Chriſt hath merited by his death? *Anſ.* Its not denyed, but it is obedience, ſo the Scripture, *Heb.* 5. 9. *Rom.* 1. 5. *Rom.*6. 17. *Rom.*16.19. 2 *Cor.* 10. 5. 1 *Pet.* 15. *Act.* 6.9. *Act.* 5. 32.37. But (2.) It hath leſſe of the nature of obedience but more excelency. Who would ſay *Peter* labouring in the Viniard of *John* for wages, does properly obey, if we ſuppon that *Peter* hath from *John*, not only ſoul, will, body, arms, and legs, but the inward infuſed principle of willingneſſe, the habite and art of dreſſing Vines the neareſt propenſion and determination of will to work, ſo have we in the Goſpel, but in the Law though the Lord who gives being does alſo give his Image to *Adam*, and his influence to obey, yet the Image of God is concreated, and *Adams* own, grace eſpecially merited by Chriſt is ſupervenient and a meer ſtranger to us, and the influence, though it did predetermine *Adams* will, yet it is connaturall as it were, *naturæ debitæ*, not merited by Chriſts death and ſo we give more of our own, when we give the fruit of Creation which God hath beſtowed on the Piſmire and the Worm, then when we give the obedience of Grace, 2. The obedience of *Adam* though rationall and perſwaſive, there being a lamp of light in the mind, yet came from the feared authority of the Law-giver under the pain of damnation, the Goſpel-obedience is by the word, *Act*, 2.37. is by way of peſwaſion: Chriſt ſaith not, *Peter, thou art afraid of hell, feed my Lambs*, but, *Peter, loves thou me, feed my Lambs*: For a Law-obeyer is not to beleeve life eternal but in ſo far as he ſhall keep the Law perfectly, the Goſpel obeyer ſo obeyes as he beleeves deliverance from wrath and

The Law is made (as it were) Goſpel to elect beleevers & the Goſpel Law to reprobates.

Obedience from Law and from love how differenced

and life eternall, but his believing is not reconed to him, κατὰ τὸ ὀφείλημα, of Law-debt, but of love and Grace-debt: See *Rom.* 4. 4. *Matth.* 6. 12. these promises, 1 *Tim.* 4. 8. *Luk.* 12. 31. *Matth.* 19. 29. are expounded by the promises made to the overcomer, *Rev.* 2. *Rev.* 3. which is by faith, 1 *Joh.* 5. 4. 5. 3. But it is most true, Gospel-obedience hath these excellencies. 1. it is a plant of a more noble Vine coming from the merit of blood, yet is not our obedience comparable to Christs; for a work of Law or Gospel Grace hath a necessary reference to no wages of its own nature, but only by the intervening of the free pleasure of God. But Christs obedience intrinsecally from the excellent dignity of the person hath a meriting vertue. 2. It works more eminently then nature: It is a pillar to support sowing nature, and acts in more excellent subjects, in CHRIST, in the elect Angels, in the Redeemed ones and makes them stones of another nature, and this is the handi-work of CHRIST, *Isai.* 54. 11. *I will lay thy stones with fair colours, and lay thy foundations with Saphirs.* v. 12. *I will make thy windows of Agats, and thy gates of Carbuncles, and all thy borders of pleasant stones*: What do morall men that work on clay and make clay pots all their life and know nothing of the actings of saving Grace. Faireſt civility is but rouſtie iron the baſeſt of Metals: and they ſweat and hammer upon Law-works being ſtrangers to *Christ*, and his gold. O! what a difference between praying and hearing out of diſcretion, and by neceſſitie of the office and paying in the Holy Ghoſt, and hearing in faith.

Gospel-obedience from grace how excellent and how far above civility in its faireſt luſter.

CHAP XXIII.

2. WHat ſort of doing the Law requireth?

Tremellius & Troſtius in Syria Ver. *Gal.* 3. *Qui non fecerit omnia.* ארור אשר לא יקום

The Scripture is cleare, that conſumate, and continued in doing to the end is required by the Law. *Paul* interpreting *Moſes*, Deut. 26. 27. Gal. 3. 10. *Curſed be every one*, ὃς οὐκ ἐμμένει ἐν πᾶσι, *who continueth not in all that are written in the Law to do them.* Deut. 26. 27. *Curſed is he who ſhall not confirm.* It is a word they uſe in inacting of Laws, when we ſay, Be it *ſtatuted and ordained*: the word in *Piel* is three times in the Book of *Eſther*, to ordain by a Law, Which clearly ſaith that the

the Covenant of Works was a work of justice and such a time God set to *Adam*, so as to the end he was to run it out, but how long he was a *viator* or traveller in his course of obedience no man knows. Hyperoni. *Maledictus qui non permanet.*

LXX. ἐπικατάρατος πᾶς ὁ ἄνθρωπος ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις τοῦ νόμου τοῦ τοῦ ποιῆσαι αὐτούς Chald. Para. *Qui non permanserit* Syria. Versio. *Maledictus qui non perstiterit.* Arab. Versio. *Qui non confirmabit.* Beza, *Gal.* 3. 10. *Qui non firmarit* Magna vis Verbi *Jakim.* Pagni. & Ari. Montanus, *Qui non statuerit.*

CHAP. XXIII.

Whether faith as lively and true, or faith as continuing to the end, be the condition of the Covenant of Grace?

THese, who in all points, as in this, make this new Covenant a Covenant of Works, contend that faith as enduring to the end, must be the condition of the new Covenant. 1. Because the promise of the reward. 2. The reward is given to him that endures to the end. And this faith (say they) is the adequate and compleat condition of the Covenant of Grace as full and consummate obedience to the end in degrees and parts.

2. But faith as lively and sincere is the condition of the Covenant, the nature and essence of this faith is to continue to the end, but continuance to the end is an accidentall condition of this only essentiall condition of the Covenant, faith *quæ*, which indures to the end, but not *quâ aut quatenus*, as it indures to the end is that which saves us and justifies us as the condition of the Covenant. Faith as lively unites us to *Christ* and justifies, whether it be come to the full perfection or not. Otherwise 1. no man should be ingrafted in Christ as branches in the Vine Tree, no man partakers of the Divine nature, no man qnickened, but he that dies in finall believing: Whereas, *Joh.* 5. 24. he that beleeveth before his finall continuance to the end, μεταβέβηκεν ἐκ τοῦ θανάτου, *hath passed from death to life and shall never come to condemnation.* And in this is the difference of the condition of the Covenant of Works, that *Adam* had no right to life by one or two the most sincere acts and highest in measure, except he continue, ἐμμένων (as the Law saith *Deut.* 26. 27. *Gal.* 3. 10.) to the end, otherwise at the first act of

Faith as lively, not as indu-ring to the end the condition of the new Covenant.

obedience perfect in degrees and parts, *God* behoved by Covenant (except the Lord should break the first Covenant himself, before man sin, which is blasphemous) to have given him confirming grace and the reward of life; but the condition of the Covenant of Grace is that, *He that beleeves*, Joh. 3. 36. οὐ κρίνεται, *is not condemned*, yea is freed from all condemnation, *Rom.* 8. 1. and ἔχει hath life being *really* united as the member to the head, as the branch to the tree, *mystically*, as the wife to the husband, *legally*, as the debter and the surety becomes one person in Law, the summe one and not two. 1 *Joh.* 5. 11. *And this is the witness that* ἔδωκε *he hath given us life eternall*, and this is in the Son. 12. *He that hath the Son hath life*: He that believeth hath the Son dwelling in his heart by faith, *Eph.* 3. 17.

Faith in the first lively act saves and justifies.

2. Faith, before it come to seed and full harvest brings solid peace and comfort and saveth: So *Christ* to the blinde man, *Luke* 18. 42. *thy faith* σέ σέσωκε, *hath saved thee*, not a bare miraculous faith, but that which apprehends remission of sinnes, as he speaks to the woman who did wash his feet with tears, *Luke* 7. 50. and to the paralytick man, *Mat.* 9. 2. seeing their faith, *be of good cheer, go in peace, thy sins are forgiven.* If they be but forgiven conditionally, so they beleeve to the end, whereas they may fall away. 1. What comfort and good cheer? 2. What peace being justified by faith, *Rom.* 5. 1.? 3. What glory in tribulation, *Rom.* 5. have they more then *Judas* the son of perdition? What Covenant of life and of peace are we in? What difference between our Religion and the Religion of *Cicero*, *Seneca*, and of all *Pagans*, if *Christ* furnish not to us solid unshaken help and consolation? And what a trembling hope have they that they be, and are to fear they shal be in the condition of apostate Angels to morrow? What saith then Christ, *Matth.* 9, 22. *Mark* 5. 34. *Mark* 10. 52. *Luk.* 8. 58. *Luk.* 5. 20, 24. *Mark* 5. 34. *Mark* 9. 24. yea and much more saith the *Holy Ghost* of our case, even of *everlasting consolation*, 2 Thessal. 2. 16. *strong consolation*, Hebr. 6. 18. *all comfort*, 2 Cor. 1. 4. *lively hope*, 1 Pet. 1. 4. Heb. 6. 18. 19. then Heathens can say, Nay otherwise not so much, for they promise not so much. 3. Our lively faith is to believe our perseverance in lively faith as promised to us, *Jer.* 32. 39, 40. *Isai.* 54. 10. *Isai.* 59. 20.

59.20,21. *Joh.* 10.27, 28. *Joh.*4. 14. 1 *Pet.* 1.3,4,5. *Joh.* 11. 26, 27. As we believe life eternall, and that purchased by the merit of Christs death, the one as well as the other, then faith as finall cannot be the condition; And who can think that *God* commands faith in *God* Immanuel in the Covenant of Works? but faith in God Immanuel to the end is not commanded in the Covenant of Works, but only in the Covenant of Grace. 4. Faith justifies and saves as sincere, be of it great or small: but it justifies not and saves not, but as it indures to the end, then no man is compleatly justified and saved and united to Christ untill he die.

Since faith (as all other graces in a child of *God*) is imperfect and still growing, 2 *Pet.*3.18. and we are to pray, *Lord increase our faith*, none shall be justified and saved, but he that hath the greatest faith, if faith only, which endures to the end, be the condition of the Covenant, and such a faith as groweth and endures to the end: For take one who for twenty years believeth the first two years, he being united to *Christ*, hath right to *Christ*, *Joh.* 15.1,2,3,4,5. Joh. 17. 21,22. Joh. 14.16. Joh.16.7,8, 13. Joh. 4. 14. Joh. 7. 37, 38, 39. *he shall not be judged, nor condemned, hath passed from death to life, shall never die*, *Joh.* 3. 36. 1 *Joh.* 5. 11, 12. Joh.4.24 Joh. 11.25, 26. then should he die the end of the first year of his believing, by the Scripture, he must be saved, else he must be damned, who yet died in true faith and yet never fell away, which were strange: But by this opinion either the remnant found believing should be no condition of justification and salvation, because the man is justified and saved without it, and the faith of one or two years gave him right to Christ and saved him? *Ergo* the remnant faith is not a condition of the Covenant, but a persevering by grace promised and a persevering in that faith, as also by their way who make persevering faith the only condition of the Covenant of Grace. 1. Faith and works are confounded: whereas to be saved by faith is to be saved before, and to be justified before we can do good works, and the *jus* or title to righteousnesse and salvation coming only from the price and Redemption that is in *Jesus Christ*, is not more or lesse, and grows not more then the worth of the ransome of the blood called the blood of *God*, Acts 20. 28. does grow, and it is to be justified by grace and by

How boasting is excluded by grace.

faith, and then works come in as the fruit of our justification and salvation, *Eph.* 2. *Ye are not saved by works, least any man should boast,* in a righteousnesse of his own, coming from no merit of *Christ,* which buyeth determinating grace, and indeclinably leads and bows the will; Otherwise we may boast, that is, *glory in the Lord, who worketh all our works for us, Psal.* 34. 2. *Isa.* 41. 16. Isa. 26. 12. The salvation and righteousnesse is the gift of God. What then shall be the room of Works? He answers, no room at all as causes of justification & salvation, by an excellent antanaclasis as learned *Trochrig*: for he answers, *We are his workmanship created in Christ Jesus to good works, which God hath before ordained that we should walk in them.* Then by grace we have the full right to righteousnesse and salvation by the ransome of blood, which is Christs. *Papists* and *Arminians* dare not bring in Evangelick works or faith as an Evangelick work here, though they be too bold. 2. Being once made the creation of God in Christ, and having obtained right by the blood of Christ to salvation, we walk by his grace in good works as leading us to the possession of the purchased inheritance. 3. The Authors of this stand for the Apostasie of the Saints, and they cannot eschew it who make this finall faith that takes in its essence good works as the soul of it, or charity (as *Papists* say) as the form of it, the only condition of the Covenant.

Boidius Comment. Eph. 2.

Quest. But is not life eternall given and promised only to faith which continues to the end? *Ans.* Faith is considered two wayes. In its nature. 2. In its duration and existence. As to the former saving faith is of that nature that it is apt to endure, it hath a sort of immortality, so the promise *in titulo & jure,* is made to that faith only which is of that nature that it must endure to the end, and the promise of life and remission is not made to a saving faith under the accident of enduring to the end, or for the years, suppose thirty or fourty years, or eight hundred years, or above, that *Adam* and the Patriarchs lived in the state of beleeving, for a faith of some hours only shall save the repenting thief as well as a faith of many years. And 2. life eternall in the possession is promised and given only to the faith that continues to the end not because of the duration, because a longer enduring faith hath merit,

but

but that is by accident, in regard of the right to life, and becauſe God hath commanded perſevering in faith, life is given only in poſſeſſion to ſuch a faith as endures, but we cannot ſay that the accidentall endurance and exiſtence of faith for ſo many years doth ſave and juſtifie, as the living ſo many years makes a Child an heir to a great eſtate, for his being born the eldeſt ſon, makes him his fathers heir.

CHAP XXIV.

What faith is required in the Goſpel.

THere is a legall faith, a duty commanded, the object of which is twofold. 1. Truth relating to the mind revealed and to be revealed. So *Adam* had a habit or habituall power to believe the Law and the Goſpel upon ſuppoſition, it ſhould be revealed. As a whole man believes skill in his Phyſitian to prevent diſeaſes ere they come, and to remove them when they come. Its folly to ſay *Adam* ſtood in need, be he fell, of a ſupernaturall power to believe Evangelick truths, if he believed *God* to be true, he had ſuch a power as to believe all was true, that God ſhould reveal. 2. *Adam* had a faith of dependencie, to rely upon *God* in all poſſible evils feared.

How faith ſaves not according to the dignitie of its act.

2. The promiſe of life is not made to Law-faith more then to Law-love, or Law-fear, or Law-deſire, more then to any other, but the promiſe is made to Evangelick-faith that layes hold on CHRIST as our righteouſneſſe. But for obeying the Commands *Adam* was to live, *Gal.* 3.13. ὃ αὐτοῖς בהן in them by doing them, *Ezek.* 20. 11. As *Lavater*, *there is no abſurditie if it be ſaid men ſhall live, that is, merit by free paction, life eternall: but then* (ſaith *Calvine*) *if a man keep the Law he needs not the Grace of Chriſt.* *Obj.* If faith be imputed, as it layes hold on *Chriſts* Righteouſneſſe, it muſt be the meritorious cauſe of juſtification and by its inherent dignitie, for there is nothing more eſſentiall to faith, then to lay hold on Chriſts Righteouſneſſe. *Anſw.* If faith were imputed as righteouſneſſe according to the act of laying

ב Sheindlerus *notat in cum, proter.* Calv. com. Ezek. 20. 11. *Nulla igitur eſt in eo abſurditas ſi homines vivant hoc eſt mereantur ex pacto vitam aternam: Sed quis legem ſervat ſequetur eum non opus habere Chriſti gratia.*

ing

ing hold on *Chriſt*, it were true, but the act of faith is not imputed but that which faith layes hold on, it being an inſtrument, to wit, the Righteouſneſſe of Chriſt, it is not an act of believing faith a *Jeſuit*. And though they ſay the works Evangelick are from the habit of grace, ſo was *Adam* a patient, when *God* concreated his Image, and habituall righteouſneſſe in him. But *Arminians* and *Jeſuits* do not ſay, nor dare not, that predeterminating Grace is from *Chriſts* merits, therefore yet the ſinner may more boaſt then *Adam*, and ſay I have juſtified my ſelf by the Acts of free-will which is indifferent and from under all the bowing and determining or ſwaying of the Grace of Chriſt, for the free-will ſhould have ſo whether Chriſt had died or not died.

Toletus, *Rom.* 3. *Adverte fidem non habere ex ſe efficaciam ullam ut actus quidam, noſter eſt, remittendi & reconciliandi, ſed virtutem totam procedere ex objecto ipſo, nempe, Chriſto, cujus virtutem & meritum diſpoſuit Deus per fidem in ipſum applicare peccatori ad juſtificandum.*

The adverſaries exclude not Law-boaſting.

CHAP. XXV.

Q. WHether is Chriſts righteouſneſſe imputed and made ours, becauſe we believe and apprehend it ours; or do we believe, becauſe it is ours firſt before we believe?

A twofold imputation of *Chriſt*, one legall, another E. vangelick.

Anſ. There is a twofold imputation, one legall, another which for Doctrines cauſe we call application or reall (though the legall imputation be alſo reall; but not to us as the former) the Lords *act of laying the iniquity of us all upon Chriſt*, Iſa. 53. 6. and the Lords making *him ſin for us*, that is a ſacrifice for ſin, 2 *Cor.* 5. 21. evinces neceſſarily the truth of this, the former imputation. For 2 *Cor.* 5. 21. *God was in Chriſt reconciling the world to himſelfe, not imputing their treſpaſſes unto them.* If it be expounded of actuall reconciliation of perſons, it may ſay ſomething for the other imputation, but the other imputation is clear, *Rom.* 4. 3. *Abraham beleeved God, and it was counted to him for righteouſneſſe*, v. 7. *Bleſſed is the man whoſe iniquities are forgiven and whoſe ſins are covered*, v. 8. *Bleſſed is the man to whom the Lord imputeth not ſin*, v. 9. *Faith* (that is, that which faith believed, as hope is put for the thing hoped for, *Col*, 1. 5. *Rom.* 8. 24. *was imputed to* Abraham *for righteouſneſſe*, though *Gomarus* give another expoſition, to wit, that by faith or the act of believing we obtain this to be

be reputed righteous, and it suits better with the Text. And as to the former imputation, *God* could not in justice wound Christ for our transgressions, nor bruise him for our iniquities, nor could the Lord break him, nor *deliver him to the death for us all*, except God had both made him the sinner, that is, imputed and reckoned him the sinner in Law (for intrinsecally and inherently he was not the sinner, but *holy*, *harmlesse*, &c.) and laid our debts upon him, *Isa.* 53. 6. and except he had been willing to have been counted the sinner, and had said, (*thou hast given me a body, here am I to do thy will*, Psal. 40. 7. Heb. 10. 6, 7.) this reckning of Christ to be the sinner is not only in the eternall decree, but also a laying of our iniquities upon him in time, *Isa.* 53. 6. or a dealing with him in Law in punishing him as the sinner. And 2. by using the humane nature as an instrument of our Redemption on the Crosse.

The mistake of *Antinomians.*

Antinomians take this imputing of our sins to Christ, and reckoning Christ to be the sinner, to be the justifying of the sinner, which is a grosse mistake; for so without believing all that Christ dyed for should be justified upon the Crosse. But the Scripture is so far from ascribing Justification to any but to a beleever, that it saith *Abrahams* faith was imputed to him for righteousnesse. Now the faith of multitudes for whom Christ died when he suffered on the Crosse, is a very nothing: Many are not born, and a nothing or a *non ens* cannot be counted for righteousnesse.

Obedience to the surety. *Christ* is by a speciall Law.

It is to be observed that payment made by the surety absolveth the debter, so as the Law, except it be the Generall Law of gratitude requireth no act of love, of faith, of service from the debter, nor doth the Law of suretyship in its essence and nature require that the Creditor, *& sub eo titulo* should pay the homage of faith, indeed when the Creditor is both the creditor and the offended Party, and also the supream Law-Giver GOD, he may require of the captives the obedience of faith. So would justice which saith, we should hurt none, give to every man his own, presse, that the debter repay to the surety, so far as he is able to make up his losses, but to pay the obedience of faith as a part of the ransome due to offended Justice, is no Gospel-Law, nor any part thereof, nor can it bear truth, except we deny the reall satisfaction made by Christ which both *Papists* do weaken when they mix the merit of faith therewith, and *Socinians* deny.

4. The

4. The satisfaction performed upon the Crosse for sinners, though it be for a certain particular number, determined of God, *& quoad numerum numerantem, & quoad numerum numeratum*, both as touching the number, so many, not all and every one, and such pesons by head, name, birth, *&c.* Yet it is not the justifying of me, or *John*, or *Paul*, for I, nor no man can know that Christs satisfaction stands for you or me, by name and person, while first I or you beleeve, because it is the hid Decree of God. 3. Nor is this legall imputation beleevable, nor is it revealed, as it is terminated to single persons, to me or to you, until by faith we apprehend it.

5. But the imputation of application is that in which our justification standeth.

And the faith by which as by an instrument we are justified, presupposeth three unions, and maketh a fourth union.

Faith presupposeth three unions, & maketh the fourth.

It presupposeth an union, { 1. Naturall. 2. Legall. 3. Federall

1. Naturall, that Christ and we are not only both mankind, for CHRIST and *Pharoah*, *Judas*, the traitour and all the sons of perdition are one, *specie & natura*, true men, but one in brotherhood. He assuming the nature of man with a speciall eye to *Abraham*, Heb. 2. 16. that is, to the elect and beleevers, for with them he is bone of their bone, and *is not ashamed to call them brethren*, Heb. 2. 11, 12. Psal. 22. 22.

2. It presuppones a legall union between Christ and them, that God made the debtor and the Surety one in Law, and the summe one in so far as he laid our debts on Christ, *Isa.* 53. 6. 2 *Cor.* 5. 21.

3. It presuppones an union Federall, *God* making *Christ* our Surety, and he was willing to be our Surety, and to assume not only our nature in a personall union, but also our state, condition, and made our cause his cause, our sins his sins, not to defend them, nor to say Amen to them, as if we might commit them again, but to suffer the punishment due to them. And our faith makes a fourth union betwixt Christ and us, whether naturall, as between head and members, the branches and the Vine Tree, or mistical, as that of the spouse and beloved wife, or artificiall, or mixed be-

tween

tween the imp and the tree. Or 4 Legall, between the Surety and the Debter, the Advocate and the Client, or rather an union above all, is hard to determine, for these are but all comparisons, and this Christ prayes for, *Joh.*17.23. *I in them and thou in me, that they may be made perfect in one.*

6. Now to the Question, as the Law condemns not a man but him who is first a sinner, and an heir of wrath by nature in the first *Adam*, for the Law is essentially just: So *God* justifies not a man, but the man, who by order of nature, is first by faith in CHRIST, *Rom.* 5. 18. *Therefore as by the offence of one (judgement) came upon all men unto condemnation, even so by the righteousnesse of one the free gift came upon all men (in Christ, as the other were in the first Adam) unto the justification of life:* And so we must say, that all ere they be justified, and before God impute faith to them, that is Christs believed righteousnesse to be theirs, must have faith and so believe, and so be one with *Christ.* And this imputed righteousnesse is ours, because we believe, and not untill we first believe, and the other imputation goes before faith: So the faith of Gods special mercy is two wayes so called. 1. As it leaneth upon and apprehendeth *God* in *Christ*, for the obtaining of mercy and remission of sins, and imputed righteousnesse: So faith goes before justification, and we beleeve that our sins may be pardoned, and that our sins may not be imputed, and that we may be justified and freed from condemnation: so by the act of believing righteousnesse is imputed to us. And thus justification and remission, *i. e.* relaxing of our persons from a state of eternall condemnation, as is meant, *Rom.*8. 1. are not the object of faith, but the effect and fruit of faith. 2. The faith of special mercy to me is considered as it apprehendeth and believeth, or rather feelingly knoweth speciall mercy, imputation of Christs righteousnesse now given to me, and as Christ both payed a ransome for me, and satisfied justice for me, and so imputed righteousnesse and justification are the object of faith; Or rather the object of the sense of faith, which is most carefully to be observed. To answer *Bellarmines* unsolid Argument, we either believe remission of sins past, or to come, *&c.* But remission is liberation from punishment eternall or temporall, but justification is freedome from the fundamentall

We believe that *Christs* righteousnesse may be made ours & because it is ours, we believe it to be ours also.

guilt-deſerving puniſhment, and remiſſion is a conſequent thereof.

Q. Whether or not, is Juſtification taken one and the ſame way in the Old and and New Teſtament?

Anſ. TheApoſtle is clear, *Rom.* 4. where he proves both Jews and Gentiles are juſtified as *Abraham* and *David.* But 2. Juſtification by Grace hath not *in iiſdem apicibus* in the ſame points, the ſame adverſaries. 1. *Moſes* and the *Prophets* contend moſt with Ceremoniall hypocrites, who ſought righteouſneſſe much in Ceremonies, Waſhings, Sacrifices, New-Moons, and alſo their own inherent godlineſſe, *Deut.* 5. *Deut.* 7. *Deut.* 10. *Deut.* 11. *Iſai.* 1.10,11,12, *&c. Mic.* 6. 6,7,8. *Pſal.* 50. 7,8,9,10,11,12,13,14, 15,16,17,18. *Pſal.* 4.2.3,4,5. 1 *Sam.* 15.22,23. *Iſai.* 66.1,2,3,4,5, *Jer.* 7.1,2,3, —— 21,22,23.

Four or five ſorts of adverſaries who cauſed various conſiderations of the queſtion of juſtification in the Old and in the New Teſt.

2. *Paul* had other adverſaries, *Rom. ch.* 3. *ch.* 4. *ch.* 5. *ch.* 9. *ch.* 10. eſpecially *Antinomians,* who drew the Doctrine of free Juſtification by Grace licentious looſneſſe, then we may ſinne, if ſo and ſo, we be juſtified (ſaid they) *then is the Law of none effect,* Rom.6.1. But his chief Adverſaries, on the other extreame were men that ſtood much of Juſtification by the works of the Morall Law: And *Paul,* Rom. 3. proves that all *Jews, Gentiles, David, Abraham,* could be Juſtified neither by works of Nature nor of Grace, and caſts down the Jews righteouſneſſe by Law-doing, *Rom.*9.*Rom.*10.

3. There were a third Claſſe of Adverſaries to free Juſtification, *Galatians,* ſeduced and falſe *Apoſtles,* who contended for Juſtification by Circumciſion and the neceſſity of keeping the ceremoniall Law if they would be ſaved, *Act.* 15. 1, 2, 3, 4, &c. *Gal.*2. *Gal.* 3. *Gal.*4. *Gal.* 5. *ch.*6. Who mixed the Goſpel and *Moſes* his Law, and *Paul* proves, *Gal.*3. that we are not juſtified by the works of the Morall Law, for that Law, *Deut.* 26. 27. involves all that omit the leaſt duty of the Law, Gal. 3. 10, 11, 12, 13. under a curſe, and *Chriſt* was made a curſe for us. And *Paul* proves in the generall, we are juſtified by neither the works of the Morall, nor of the ceremoniall Law.

4. *James* had to do with another gang of looſe livers, the *Gnoſticks,* who contended for juſtification by a bare nominall faith without love or good works. And *James* proves that we are juſtified

fied before men and to our ſelves by faith working by love, and not by a dead faith.

5. *John* contends much for reall and ſpeaking marks of juſtification and converſion, againſt dead Profeſſours void of love to the Brethren.

Q. 3. What is the dominion of the Law over a ſinner?

A. It is the legall power to condemn all ſuch as are under the Law, as the Covenant of Works; as marriage is diſſolved, if either of the parties be dead: So *Rom.* 7.4. *Ye are dead to the Law through the body of Chriſt*, and it is not every commanding power that *Paul*, Rom. 7. denies to the Law, but a Lordly dominion, ſuch as Lords of life and death have and exerciſe, νόμῳ κυριεύει τῷ ἀνθρώπῳ, *and we are dead to the Law through the body of Chriſt*, which mortification or dying is not underſtood *ſubjective*, as if it were in us, but legally and *objectively* in Chriſt, *becauſe Chriſt in his body on the tree did bear our ſinnes*, 1 Pet. 2. 24. and *was made a curſe for us*, in our place, *Gal.* 3.13. For Chriſt (ſaith *Ambroſe*, clearing the place) giving his body as a Saviour, overcame death and condemned ſin: Hence theſe two words, *Rom.* 7 4. *Wherefore ye alſo my brethren, are become dead to the law.* Gal. 2. 19. *For I through the Law am dead to the Law, that I might live unto God*; As the death to the Law is legall, I am no more under Law-condemnation then a dead man, ſo the living to God is a Law-living to *God* on a Law-abſolution (as the abſolved malefactor cleared of a capitall crime which might have coſt him his head, liveth, and ſo is ſet fre) ſo there is another moſt emphatick word which intinuats that *Chriſt* is dead to the Law, as *Paul* was, for after *Paul* ſaith, *Gal.* 2.19. *I through the Law am dead to the Law*, he adds, v. 20. *I am crucified with Chriſt legally*, that is, as *Chriſt* was crucified for ſin by the ſentence of the Law, ſo I am crucified with him. *Rom.* 6 8. *Now if we be dead with Chriſt, we beleeve that we ſhall alſo live with him*, which is not only to be expounded of mortification and inherent newneſſe of life, but alſo of legall dying with *Chriſt*: For *Chriſt* died no death but legall death, there is no inherent mortification or ſlaying of a body of ſin in him as in us, though from his death there alſo flow an merited an inherent perſonall mortification in us, for it is added, *v. 9. knowing that Chriſt being raiſed*

Of the dominion of the Law.

Ambroſe *Mori legi eſt vivere Deo, quia lex dominatur peccatoribus cui ergo dimittuntur peccata is moritur legi, hoc eſt, liberatur á Lege per corpus Chriſti, hoc conſequimur beneficium: tradens enim corpus ſuum Servator, mortem vicit & peccatum damnavit.*

ſed from death dieth no more, death hath no more dominion over him, then *Chriſt*, by Law, cannot die twice, ſo Chriſt being once crucified, the Law and death, which had once dominion over him, hath now no more dominion over him. Then, firſt, as Chriſt died a Law-death, and was under death, becauſe under the *Law*, ſo are we legally in him freed from the *Laws* dominion, and death following thereupon. 2. As Chriſt defies the *Laws* dominion and death, ſo do we. 3. As Chriſt cannot twice ſatisfie the *Law* by dying (for then the firſt had not been ſufficient) ſo neither can we ever be under *Law*-death and *Law* condemnation, for we were once in Chriſt legally condemned & crucified in our Surety, and ſo cannot ſuffer in our perſons legall condemnation and legall death. 4. As Chriſt is dead to the dominion of the Law, and death having once died and come out from under both, ſo are we dead and come legally out in him, which anſwereth the ſeverall tentations we can be under in Chriſt. *Obj.* But then may we not ſin, becauſe we are freed from the dominion of the Law and death? as *Rom.* 6. he had ſaid, *ye are not under the Law but under Grace*, v. 15. What then? *Shall we ſin, becauſe we are not under the Law, but under Grace? God forbid*, ver. 16, 17. He anſwers from an abſurd, then we that are ranſomed by Chriſt ſhould not be our ranſome-payers ſervants, but the ſervants of ſin. Now except the meaning had been, we are not under the Law, that is, the Law dominion and the Laws condemning power, there had been no place for ſuch an Objection, nay, nor any ſhadow; but the true Objection is, we are not under the Law to be thereby condemned and eternally puniſhed, therefore what is the hazard of ſin? We may ſinne at will, there is no fear of hell. *Paul* anſwers not from that evill of ſervile fear that followeth ſin, but from the woefull ingratitude to our ranſome-payer. O then we ſhould not be under Chriſt and the directing light and rule of our *Lord Ranſomer*, if we ſin at will, but ſtill ſervants and ſlaves to ſin, & ſo not redeemed, by which we gather that there are two things in the Law. 1. The condemning power of it. 2. The directive commanding power: As to the former, Chriſt by being condemned and ſuffering a curſed death for us, took that wholly away. We are not then under the Law as condemning yea neither as ſaving and juſtifying, for then ſhould we

Chriſt Myſticall, Chriſt and believers are freed from the law. dominion.

The *Antinomian* objection charged upon is anſwered by him.

we be married to the Law and under conjugall power, as wife and husband living together, which *Paul* refutes, *Rom.* 2.1,2,3,8.

(2.) There is a directive commanding power that CHRIST takes in hand, and commands us to obey our Lord Ranſomer, and we ſhould ſin againſt his love, if we ſhould live loofly, becauſe we are freed from condemnation. Hence alſo there is a twofold dominion of ſin, one legall, to condemn us eternally, another (as it were) phyſicall, to keep us under the ſuperlative power of luſts, if Chriſt had not died, we had been under both.

There is a twofold dominion of ſin.

Q. 4. What is meant by *the oldneſſe of the letter in which we are not to ſerve?* Rom. 7.

A. He means the idle, fruitleſſe, and bare knowledge of the Law in externall diſcipline, that reigns in an unrenewed man, by which he remaining in nature under the Law, foments an opinion phariſaicall (for he points at the falſe and literall gloſſes of the Law given by Phariſees and refuted by Chriſt, *Mat.* 5.) Of merit, externall worſhip, ceremonies without any inward heart-renovation, to which is oppoſed *the newneſſe of the Spirit*, or true new Evangelick obedience and holineſſe wrought by the Spirit.

The oldneſſe of the letter, and the newneſſe of the Spirit.

Object. Is not the letter of the Law a bondage, ſince we are freed in heaven from the letter and from awing threatning?

Anſ. To ſerve God is liberty, not bondage, *Pſal.* 119.45. *Rev.* 22.3. compared with *ver.* 5. ſerving of God and raigning ſuit well together. See *Luk.* 1.74,75. *Joh.* 8.34,35,36. *Rom.* 6.16,17. but there is a threefold bondage of the letter. 1. *Accidentall* in regard of our corruption, the ſervice is weariſome to unrenued nature: This we are ſaved from in CHRIST, not fully in this life, but it comes not from the Law which is ſpirituall. 2. *A bondage to the dominion of the condemning Law.* 3. There is *a bulke of Ordinances* hearing, reading, praying, meditating, repenting, receiving the ſeals, we are freed from the one in this, and ſhall be freed from the other in the life to come.

Q. What is the dignity of the Goſpel above the Law?

A. By the hearing of faith, that is, of the Goſpel we receive the Spirit, *Gal.* 3. though the Law in the letter be alſo ſpirituall and lively, and ſeek of us the loſt Image of GOD by way of commanding, yet there is no promiſe of the Spirit, made in the Law neither

neither gifts nor grace, and both are given by the Preaching of the Gospel.

No gifts nor grace can be given by the Law.

2. No miracles are wrought by the Law to confirme the Doctrine of the Law, for it is not new, nor is the gift of miracles given as a reward of Law-obedience, miracles *in genere causæ finalis*, are wrought to avenge *Pharaoh and* the *Ægyptians* Law-obedience; but the miracles are wrought by the name of Jesus, *Acts* 4. and for the confirming of the Gospel, and for the good of the Church: See *Gal.* 3. 1, 2, 3.

CHAP. XXVI.

Of the property of the Covenant of Grace, the perpetuity thereof.

Quest. WHerein stands the eternity of the Covenant of Grace? And what other properties there be of the Covenant?

How the Covenant of works is eternall.

Ans. The Law and the Covenant of Works is a rule of everlasting righteousnesse, and so may be called an everlasting righteousnesse containing precepts of the Law of nature intrinsecally good, such as to know, love, fear, trust in him as the only true God: and in this sense it is an eternall Covenant

How the Covenant of works is not eternall.

But 1. it is not eternall in the positives of the second, and fourth, and fifth Commands, the way of worship, the means, as Ceremonies, Sabbath, Magistracie, and such like, which are not to continue in the life to come, and so neither faith nor hope in God through Christ, 1 *Cor.* 13. 13. *Rom.* 8. 24. 25. 2 *Cor.* 5. 7. nor a Temple, nor Ordinances, nor the Kingdome of Christ as now dispenced, are to be the binding rule for eternity to such as are confederates of the Covenant of Grace, *Rev.* 21. 22, 23. 1 *Cor.* 15. 24. though more of the smell and remnants of the Covenant of Grace, of the Lamb, of praises to him who was slain, *Rev.* 5. 9, 11, 14. be in the life to come, then of the Law-Covenant, in regard of our standing in a state of glory for evermore, by the Mediator, to keep the nature in an eternall union, *for evermore*, by the Lord Christ his being cloathed with our nature, glorified *for ever*, Rev. 3, 21.

Rev. 5.

Rev. 5. *Rev.* 7. *Rev.* 20. *Rev.* 21. *Ch.* 22. And in that we shall *be ever* with Christ God-Man, *Luk.* 23. 42. *Joh.* 17. 24. 1 *Thess.* 5. 2 *Cor.* 5.8. *Phil.* 1.13, 17. in an eternall state of glory, though not in regard of an advocation and intercession for fallen sinners. As 1 *Joh.* 2.1, 2. or of praying that our faith fail not, when winnowed, as Luk. 22.31, 32. In a word there is a mediation of the triumphing reign for the standing of the glorified nature, and a mediation for the reconciling of, and interceding for of sinners. The latter must cease when the Kingdome is given up by the Sonne to the Father 1 *Cor.* 15. 24. The former is eternall and shall never cease.

There is more of the Covenant of grace in the life to come then of the Covenant of works.

2. The Law as a possible and standing way of justifying and saving sinners is not eternall, but is now ceased to all flesh, the Man-*Christ* only excepted, but the Covenant of Grace stands as the only way under heaven, by which sinners may be saved, and after the Covenant of Grace there is no dispensation, which *Libertines* and *Familists* call more spirituall without Ordinances and a way as they speak of *all spirit*, of *pure spirit*.

Other differences between the Covenant of Works, & that of Grace.

3. The Covenant of Grace is eternall, in regard in it there is promised actuall Grace, and continual influences of Grace from the Head *Christ*, the High-Priest, to keep the confederates in obedience and in perseverance to the end. And no such influences either for the habit of grace or for the continued acts thereof, are promised in the Covenant of Works, in regard *Adam* a man, and poor men in him do undertake to obey. Whereas Christ-Man binds and undertakes as head-Covenanter and Surety for all the under-confederates, and for sinners in the Covenant of Grace. Which difference is much to be observed, between the Covenant of Works and the Covenant of Grace: And for that cause the Covenant of Works is, 1. more independent, and requires more of mans strength and less grace then the other.

2. It stands more by precepts, lesse by promises, having only one promise of a reward and hire to the obeyer, and consists all of precepts, the other though it want not precepts, especially, it is his command that we beleeve in the Son of *God*, yet stands most by promises, and this Covenant gets the name of a promise or the promise, *Acts* 2.39. *Rom.* 8.9. compared with *Acts* 3.25. *Gen.* 12.3.

3. The

3. The Covenant of Works hath more of hyre, more of man, of nature, of earning and working, and more of mans Covenant, where he binds for himself, and the other partie for himself, without the mutuall help of any of the confederate parties.

The *perpetuity* of the Covenant of Grace in the life to come.

4. The Covenant of Grace is, thus, also eternall, in that the buried and dead parties *Abraham*, *Isaac*, and *Jacob* are still in the Covenant of Grace, and there remains a Covenant-union between Christ and their rotten flesh sleeping in the dust, which is not an union, by faith, or by any actings obedientiall of dead men, as is most evident, if we compare our Saviours words, *Matth.* 22. 32. with the Lord speaking out of the Bush to *Moses*, *Exod.* 3.6. and *God is not the God of the dead, but of the living*, nor is the rising of the body promised in the Covenant of Works, nor is there a standing Law-Covenant between the Lord and dead *Abraham* requiring the condition of faith from buried men. Only there is a warrant to say that the Covenant is everlasting, because it goes beyond time, and stands with the dead in Christ, *Matth.* 22. 32. (2.) Because two great promises of the Covenant, the rising of the body and life everlasting, are fulfilled after time is ended, *Joh.* 6.38,39. 1 *Thess.* 4. 14, 16, 17. and adde to this the publick owning the confession of the Saints before the Father and the holy Angels; which is publick remission and declared justification before the world of Elect Men and Angels, *Luke* 12.8. *Matth.* 10. 32. (3.) Because after all these, to walk among them as their *God*, and dwell among them, *Rev.* 7. 15, 16, 17. when *they are cloathed in white Robes, and are before the throne serving him night and day*, and that the Lord should be their God. Rev. 21. 7. after they have overcome all temptations, is fulfilled eternally in heaven. Now for God to walk among the people and be their *God*, is to be a Covenanting *God* to them, as is evident from 2 *Cor.* 6. 16. *Lev.* 25. 11, 12. *Jer.* 32. 38. *Zech.* 13. 6.

Every thing in this Covenant is free Grace.

2. The second and principal propertie of the Covenant is the graciousnesse and freedome thereof, therefore it is made with sinners, without hire or price, and every article and lith of it is Grace. 1. The whole Gospel is the word of Grace, *Acts* 20. 32. *Col.* 1, 6. the Bargain a paction of Grace, and the *new Covenant*, Heb. 8. 8. for Grace is a new thing, and nature of old thing, the condition

of

of the Covenant, to believe is a gift of grace, *Phil.* 1. 29. the mercies bestowed and promised are, all of free grace, for *we are justified by his Grace* Rom. 3. 24. *freely, and are saved and called with a holy calling, not according to our works, but according to his own purpose and grace,* 2 Tim. 1.9. *For by grace* (saith *Paul*) *are ye saved through faith, and that not of our selves, it is the gift of God,* Eph.2.8. and the new creation is framed in us of grace. *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sinnes hath quickned us together with Christ,* Eph. 2.4,5. and the new heart promised, *Ezek.* 36.26. is given upon this account, *v.* 32. *Not for your sakes do I this saith the Lord, be it known unto you, be ashamed and confounded for your own wayes, O house of Israel.* We have remission of sins freely of his grace, *Eph.* 1.7. *In whom we have redemption through his blood, the forgivenesse of sinnes, according to the riches of his grace,* Col. 1.14. Perseverance is promised of free-grace, Jer.31.35. Jer.32.39,40. Isa.54.10. as *life eternall is the gift of God through Jesus Christ our Lord,* Rom.6.23. and every influence of grace is of free grace, *Phil.* 1. 13. *Joh.* 15.5. and *CHRIST* the Surety of the Covenant, of free-grace and love, is given, *Joh.* 3. 16. *to tast of death for every man,* Heb. 2. 9.

CHAP XXVII.

Of cases of Law-fear, and Gospel-faith: How a child of God fears Law-threatnings.

FRom these properties flow diverse cases touching the stability of the Saints, their perseverance, their temptations, their standing in grace.

1. If they cannot fall away, who are thus seated in the Covenant, is not free-will left to much looseness of security? *Answ.* Not at all: for a principle of Godly fear is fixed in the heart, and so in free-will, never to depart from God, *Jer.*32.39,40. and where this Godly awe is, the heart is in a Godly trembling and fear, and dare not be loose, wanton, and secure to fear nothing, but fears

alway. *Prov.*28. 14. and fears and trembles *at the Lord and his goodneſſe*, Hoſ. 3. 5. A Godly heart trembles more for fear of grace and the debt of grace then of juſtice and wrath; and fears ſin more, as it is againſt the bands of grace, and againſt Chriſt and Goſpel-love who can ſave, then as it is againſt Law the Law-giver, and him who eternally deſtroyes. And ſo the aw of heaven hath a ſtronger impreſſion then the terrour and aw of hell.

How fear of law-fear acts upon a beleever.

Queſt. 2. How can the fear of falling away, and the faith of perſeverance abſolutely promiſed and abſolutely given conſiſt together?

Anſw. The Law-fear of falling away, and the Goſpel-faith of perſevering are not conſiſtent: the fear legal of the leaſt ſinne is a fear of hell and of eternall wrath to be irrecoverably inflicted, but becauſe the perſon is under grace, the believer cannot fear this fear, except the Law-fear be letten out againſt him as a temptation, but it is not his obliged duty ſo to fear.

* So the faith of *Joſeph* & *Mary*, that *Chriſt* their Son *ſhal be great ſhall ſit in the Throne of David his father & ſhal reign over the houſe of Jacob for ever* Luk. 1. 32, 33. did wel conſiſt with that holy & obedientiall fear of *fleeing into Egypt*, for fear that *Herod* ſhould murther that hopefull young *King* in his cradle *Mat.* 2.

2. The Law-fear upon a believer is conditionall, and not abſolute, as he fears hell and falling away, *jure*, as his deſerving, if *God* ſhould enter in judgement with him, and if he were not in CHRIST: But he is obliged to a Goſpel-faith which layes hold on Chriſt, righteouſneſſe, and deliverance from condemnation, and if *Chriſt* and intereſt in him be hid from him, and nothing on but Law-fear, that is a triall, not a duty of Law-fear. * But there is a Godly Law-fear, or a Goſpel-Law-fear, which is a Godly horrour conditionall for that which is never to be inflicted, but yet according to deſerving may be inflicted, and this is the terrour of the Lord, which breedeth Goſpel-perſwaſion, 2 *Cor.* 5. 11. and ſo may well ſtand with Goſpel-faith and aſſurance of deliverance from falling away, and of being ſtabliſhed and confirmed to the end. As a child in the fathers armes threatned to be caſt over a ſharp Rock in the Sea, may have horrour and fear, and cry out for fear, and yet beleeve ſo his fathers compaſſion as he will not throw him in the Sea, becauſe the threatning is ordained not to be exerciſed, but that the child may ſo much the more thruſt his armes about his fathers neck.

Queſt. 3. What is the beſt victory over temptations from ſuch fears?

Anſ.

Anſ. As in all temptations, ſo here, overcoming is attended with precious promiſes, which are to be read, *Rev.c.*2. 7. 17. 26, 26,28. *c.*3.5.12.21. *Rev.*21. What is to be done under tentations.

For 1. Feavers of the *Law* that have no kindly cools, and relenting by the promiſes of the Goſpel, tend not to the ſtrengthning of the life of *God*, but only when they leave a ſtanding ſelf-loathing, and loving of Chriſt.

2. It argues the ſtrength of faith, after many, yea ſix foyles to ſtand; as the Army that is broken ſix times, yet rallies and draws up again, is often at the ſeventh time victorious.

3. Such as ſtand againſt a ſtrong and mighty tentation, *being preſſed out of meaſure, above ſtrength*, as *Paul* was, 2 *Cor.* 1. 8, .9 *in ſo much* (ſaith he) *that we deſpaired even of life. But we had the ſentence of death in our ſelves*, do prevail to the being taught of *God, not to truſt in our ſelves, but in God who quickens the dead:* For here there comes reall ſtrength from fighting: As he, who, by ſtrength of nature, lives and convaleſceth after a running botch and ſtrong peſtilence, goes through peſt-houſes and is never infected again. So the worthies by faith who overcame ſtrong temptations, *Heb.* 11. to the end, keep the fields and prevail til death.

4. Godly fear of ſelf-weakneſſe and trembling as ſin which may darken the feelings of received mercies and ſweet influences addeth ſtrength. Something of that is here, 2 *Cor.* 12.10. *when I am weak, then am I ſtrong.*

5. A fixed peace in aſſurance of deliverance from condemnation, and quietneſſe in believing pardon and righteouſneſſe in *Chriſt*, ought alwaies to be, as touching the ſtate of Juſtification: for the queſtioning of this in a believer, if *Antinomians* will yeeld to truth, is contrary to faith, and no warrantable aſſurance. But 2. a fixed peace in *David*, immediatly after blood-ſhed and adultery, before believing of the remiſſion of theſe particular ſins be, in the Lords order, renewed, is ſecurity, and not Godly peace. *Pſal.* 32. 3. *While I kept ſilence, my bones waxed old, through my roaring all the day.* 5. *I acknowledged* ——— *and thou forgaveſt the iniquity of my ſin.* Pſalme 51. 1, 2, 3, *&c.* prove this. But it may be ſaid, doth not this holy feeling of, and trouble for What way a fixed peace is in the children of *God*

the particular hainous guiltineſſe, brangle the fixed peace and the
A believer ought not to complain of a ſtate of juſtification, but ought to complain of a ſtate of non-ſanctification.
perſons faith and confidence that he is in a ſtate of juſtification? *Anſ.* Not at all: for the outcries of the child of God, *Rom.* 7. 24. under, not a finger, or an arm, or a leg, but a body of ſin: *O wretched man, who ſhall deliver me from the body of this death?* are good, and much feeling of pain argues much life. And ſuch as in this regard ſay, *I thank God, I was plagued and pained, but now nothing ails me, I have peace, I am rich, I have need of nothing*, Revel. 3. 17. *I am all whole*, muſt be in a dangerous caſe. Indeed the complaining of want of juſtification and of the righteouſneſſe of God in a believer, and a razing of the foundation, as *Pſal.* 31.22. *Jonah* 2. 4. *I am caſt out of thy ſight*: are both falſe and baſtard-feelings, and haſtie unbelief: for this is a reflection upon, and a reproaching of the Office of the Healer of ſinners. This is contrary to faith, and the former is a complaining of the body of ſin that can hardly be ſlandered; ſo a complaining of ſelf, and the feeling of inherent corruption weakens not, but ſtrengthens faith. And complaining thus, and triumphing in a believed juſtification, do well conſort in *Paul*, Rom. 7. 24. *O wretched man*, &c. *v.* 25. *I thank God through Jeſus Chriſt our Lord*: and *Rom.* 8. 1. Then every feeling of ſin is not contrary to faith, as Mr. *Town* and other *Antinomians* teach, ſome godly tender feeling foments faith.

Q. 6. How commeth it to paſſe that ſeldome feeling of ſin wanteth unbelief?

Why feeling of ſin ſeldome wants unbeleef.
Anſ. Our looking, in a Legall, not in an Evangelick way, upon ſin, doth occaſion unbelief: for looking to the ſickneſſe of the ſinner is but abuſed, when this uſe is made of it, that the queſtion which *Chriſt* hath abundantly anſwered; Ah, he hath not, who ſatisfied and payed my ranſome, juſtified me alſo by the Redemption that is in him: but the ſtrong body of ſin which leads me captive, *Rom.* 7. 23. doth alſo lead, rather miſlead me to doubt whether the ranſome was ſufficiently payed, and I ſufficiently and freely, by his grace, and the *Redemption that is in Chriſt Jeſus*, juſtified, as *Rom.* 3. 24. And becauſe the ſinner feels the ſtirring and too vigorous acting of a body of ſin, which is his own work, he removes the foundation-ſtones laid by *Chriſt*, and queſtions the well done work of *Chriſt*, and thruſts in his ſickle into Chriſts harveſt:

vest: which is upon the matter to say, Ah my sanctification is nought or small: Therefore Christs satisfaction is weak, so the man, laying the burden upon the wrong back, will take and pull off the burden that *Christ in his own body did bear on the tree*, as 1 *Pet.* 2. 24. and wrestle under his own body of sin himself, and he thinks he will do the business better himself then *Christ*. This is that which *Antinomians* impute to us groundlesly, but it is our sinful weakness so to be troubled at the indwelling of a body of sin, as we doubt of and call in question the work of Justification and the satisfaction of Christ. But there is good cause why the sinner quarrell with himself and complain of a body of sin, and yet not only quarrell with Christ, but exalt Christ, and by faith close with the absoluteness of his gifted satisfaction and righteousness. And this is as easie by the Grace of God, as we see the more that a gracious soul abases himself, as one *carnall and sold under sin*, Rom. 7. 14. as one in whom there *dwels no good*, as touching the flesh, *v.* 18. *in whom sin dwells*, *v.* 20. as one *brought into captivity to the Law of sin*, and a *wretched man*, 24 so much the more doth he exalt Christ the only deliverer, *Rom.* 7. 25. *Rom.* 8. 23, 33, 34, 35. and why should not our blackness commend Christs beauty, our deadness exalt his life, our sinful wrechedness his glorious office in saving, and our emptyness and dryness his fulness of the anointing who is all fulness?

Often when the believer complains of his own sanctification, because of guiltiness lately acted, he also unbeleevingly complains of *Christ* his performed satisfaction as if it were weak.

CHAP. XXVIII.

Christ died not to blot out the sense of sin, but rather to quicken a Godly sense thereof.

THe more of Christ and his sufferings be apprehended, the more godly sense of sin, so far is Christs death from blotting out all sense of sin: for if sense of sin be all one with a simple reflecting knowledge that we once sinned, then the godly in this life from grace, not from the stirring of the Law, do both know and acknowledge what they were. 1 *Tim.* 1. 13. *I thank Christ Jesus, our Lord*, &c. *I was before a blasphemer, and a persecuter, and injurious: but I obtained mercy*, Tit. 3. 3. *We our selves were also*

Christ by his death removes not *sense of sin.*

alſo ſometimes fooliſh, *diſobedient*, &c. Yea the glorified cannot before the Throne ſing the glory of the Lamb ſlain and theprice of Redemption payed, *Rev.* 5.12. to redeem them from ſin, but there muſt be even in glory, this *ſenſe of their debt*; though without heart-break or ſorrow. Then it cannot be a Doctrine of the Goſpel that paying of our debt, and the ranſome, doth ſcore out of a gracious memory the counts of a payed debt: The more I know what Chriſt hath done, the more I ſhould kiſſe and imbrace the gracious ſurety, and theſe kiſſes of Glory, and that ſong, *worthy is the Lamb*, &c. ſay that grace and the faith of the price payed do inlarge rather the holy memory and ſenſe of ſin, then oblite-rate it. Hence the tranſlated out of ſenſe of grace, caſt back their eye to the pit, the drudgerie of bondage they were once in, *Eph.* 2. 3, 4, 5. *Tit.* 3. 3, 4, 5. *Tim.* 1.13,14. with loving and praiſing the riches of grace. And muſt it not be good to read old counts, and weep for joy, and caſt and dart up praiſes to him who is at the right hand of the Father, and ſorrow for old debts, and love much him who freely pardons?

2. If ſenſe of ſin be taken for the unbelieving feeling of, and judging my ſelf caſt out of his ſight and condemned, whereas yet I am in Chriſt, and it is *God who juſtifies me*, *who is he ſhall condemne*? Rom. 8. 33, 34. We ſhall agree with *Antinomians*, this is indeed the haſtie ſenſe of unbelief, *Pſal.* 31. 22. *Joh.* 2. 4. Hence let them be rebuked who ſay not that *Chriſt* in the Goſpel, hath taken away this ſenſe of ſin. Yea, many redeemed of the *Lord*, are wearie and laden, but they render themſelves wearie, and then ſinfully complain that Chriſt will not eaſe them. In which un-converted ones in the dead-throw are more to be juſtified then they, the one being under a reall burden, and the Spirit of the *Law* acting upon them, the other act the *Law* at their own hand, and will receive *the ſpirt of bondage to fear again*, whether it be reaſon or not. He is the leſſe to be pittied, who caſts himſelf with his own hand in priſon.

3. There is a Goſpel-ſence of in-dwelling of ſin bringing forth the mourning of the dove, and tears that are ſo innocent as they wrong not Chriſt, or his work of redeeming and juſtifying: Of this, *Rom.* 7. 24. Chriſt, ſure, takes not this away. Believers lodge

lodge a body of sin in them, as sighing parents and captives halfe against their will, at least their renewed will, does contradict this guest, *Rom.* 7. 14, 15, 16, 17, 18, &c. 23, 24. It is sinful Doctrine to say that CHRIST takes away this sense of sin. For 1. this is the very true tenderness and gracious smitings of heart under any guiltiness. As 1 *Sam.* 24. 5. 2 *Sam.* 24. 10. *Davids* heart smote him after he had cut off the lap of *Sauls* garment, and numbred the people. 1 *Joh.* 3. 20. *Joh.* 27. 6. and in some the naturall conscience accusing and challenging after sin is committed; Now CHRIST came not to extirpate conscience, nor the power of feeling and discerning the obligation to wrath, that the conscience apprehendeth after sin is committed, nor the legall evill discerning of sin, nor the contrariety betweene it and the Law. 2. Christ by his death gives repentance and mourning for sin, *Acts* 5. 31. *Eze.* 12. 10, 11. (3.) Christ commends this Jer. 31. 18. *I have surely heard Ephraim bemoning himself*, 2 King. 22. 19. *Because thine heart was tender —— and thou hast wept before me, I have also heard thee, saith the Lord.* Luk. 7. 44. *She hath washed my feet with tears.* (4.) If Christ by his death should remove this, hee should bring on, by his death, a heart passed feeling, and burnt with a hot iron, which is condemned, *Eph.* 4. 19. 1 *Tim.* 4. 2. (5.) It speaks a graceless rockinesse of heart to sin, and not care for it, *Act.* 18. 17, 18. *Pro.* 30. 20.

CHRIST died not to remove Gospel sense or any sense of sin flowing from a naturall conscience

Far lesse would the Lord have us to dream that a Christian is annihilated and melted into God, where they leave off to know, will, desire, feel, act, or do any thing, but *God* is all and all in this life, and that, to the eye of faith, though not to the eye of reason all sence of sin is destroyed; this is a destroying and overturning of all, of Law, Gospel, of all humble walking with God, and removes all necessity of fearing, hoping, believing, praying, hearing, and changes us over into blocks.

PART

PART II.

Of the Mediatour of the Covenant.

CHAP. I.

Q. What room or place hath Christ the Mediator in the Covenants?

A. He hath place in the Covenant of Works as satisfier for us. 2. As a doer and an obedient fulfiller thereof in all points. And he is *Mediator* and *Surety* of the Covenant of Grace.

The room of *Christ* in both Covenants.

2. The first *Adam* marres all, the second *Adam* who makes all things new, mends all. The first *Adam* was a publike sort of stirresman, to whom was committed the standing and falling of all mankind, and in reference to man the standing of Heaven, Earth, and Creatures in their perfection, and he spoyled all, put all things a-reeling. The second *Adam* received in his arms the whole Creation that was a-falling *for in him all things* τὰ πανὰ συνέστηκε *stand fast*, Col. 1. 17. *And he bears up all by his mighty word*, Heb. 1. 3. He satisfied for our sins, and for our breach of the Covenant of Works.

The first *Adam* marres all, the second *Adam* mends all.

2. He is a full doer and fulfiller of the Covenant of Works most perfectly. by doing, 1 *Joh.* 3. 7. *He who does righteousnesse is righteous*: As he who suffers for the broken Law, fulfills the Law. Rom. 6. 7. *He that is dead* δεδικαίωται is freed, *justified from sin*, in the obligation of it to punishment. So *Paul*, vers. 8. *If wee be dead with Christ, we beleeve that we shall live with him.* This dying is to beleeve that he died for us. at least it excludes not that. And if we keep the Law, we are not obliged to suffer: for the Law does not oblige man in absolute sense, both to perfect doing

How the Law doth oblige to both doing and suffering.

and to perfect suffering copulatively, but to one of them. *But if we be* (legally) *dead with Christ*, (as his death so excellent doth exhaust his punishment and is a perfect satisfaction therefore) we are freed or justified from sin, not to suffer or satisfie by suffering for it as Rom. 8. 3. *For what the Law could not do, so that it was weak* (by accident not of it self) *through the flesh, God sending his own Son in the likenesse of sinfull flesh, and for sin condemned sin in the flesh.* Τὸ δικαίωμα τὸ νόμε, *the righteousnesse of the Law*, the passive righteousnesse in suffering for the breach of the Law, *might be fulfilled in us*, 2. Cor. 5. 2. And Isai. 53. 5. *But he was wounded for our transgressions* &c. —— 6. *The Lord laid upon him the iniquity of us all.* But though some suffer as the reprobate do, and suffer in this life the beginning of satisfactory judgement, yet are they not loosed from active obedience to the Law as the Law, though they cannot having once sinned be under the Law as a Covenant of Justification and life: nor is any flesh under that Covenant now.

Q. What place hath Christs righteousnesse here?

The righteousnesse of Christs person and of his merit.

Ans. *Pareus*, with some others, distinguish between the *Righteousnesse of Christs person*, which contains his essentiall Righteousnesse, as God, the habituall and actuall conformity of the Man Christ, and the perfect holinesse of the Man Christ. *Such a High Priest became us, as is holy, harmlesse*, &c. Heb. 7. 26. And, *The righteousnesse of his merit*, in the satisfaction of his suffering, the satisfaction is the formall cause of our Justification which is counted ours: this latter righteousnesse is acquired, the former is essentiall.

Christs active obedience, how it is meritorious for us.

Now the active obedience of *Christ* fals under a twofold consideration. 1. As the Man Christs perfect conformity to the Law of *God*, so as man he was obliged to do and suffer all that he did and suffered, even to lay down his life for man. But had he been only man, his righteousnesse had neither been by condignity meritorious, nor yet satisfactory for us. But 2. The whole course of Christs obedience from his birth to the grave by doing and suffering is to be considered as the doing and suffering of so excellent a person, his being borne, his praying, preaching dying, coming from a *Person God-Man*. Now the Law required not praying, preaching of God-

God-man, the bloud of God, or the dying of him who was God-Man. And so all these being both *so excellent*, and then so *undue*, have respect of satisfaction to *God*. 2. The active obedience of Christ and all that Christ did and suffered were performed by him in his state of humiliation: In which he was poor πτωχὸς, 2 Cor. 8. 9. *for us*, so also by the same ground, a weeping man, hungry, thirsty, weary for us, *made lower than the Angels by the suffering of death*, Heb. 2. 9. *Humbled by partaking of flesh and bloud, because of the children*, Heb. 2. 14. *Emptied himself for us*, Ph. 2. This was, as *Pareus* well saith, *perpetua quædam passio & pœna peccatorum nostrorum, fuit tota vita Christi*: All these have a respect of punishment and suffering. For since Christ was both a *viator* and a *comprehensor*, and such a holy sinlesse person, he ought to have had the actuall possession of the Crown of Glory from the wombe, and so should have been free of weeping, hunger, thirst, weariesse, groaning sighing sadnesse persecution reproaches, *&c.* all which adhered to all his active holinesse and therefore in that his actions were satisfactory passions. For satisfaction is defined a voluntary restoring of the equivalent, and as good in the place of what is taken away, and the good restored must be 1. Undue. 2. The proper good of the restorer, which agrees to the active and passive obedience of *Christ*.

Episc. David Pareus de justificatione activa & passiva, 186.

Satisfactio est reddito voluntaria æquivalentis, alioquin indebiti, ut alii ex proprius bonis & non debitis.

Obj. *Then Christs very weeping, and praying, being the weeping and praying of God-Man, might have been a perfect satisfaction for our sins; for Christ was God-Man in all his holy actions in the state of humiliation, as in his being crucified, and in his suffering?*

Ans. This doth not follow: Because the punishment of the breach of the Law, and not that only, but such a speciall punishment by dying the first and second death according to the threatening of the Law, Gen. 2. 17. *In the day that thou eatest thou shalt surely dye*: was required in the Law, and except the threatening of the Law be fulfilled, the Law is not fulfilled: And *Paul*, Gal. 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, cursed be every one that hangeth on a tree.* Now Christs suffering the death of the crosse, the cursed death is that which makes him under the Law.

No satisfaction could be at all except *Christ* had died, because all the satisfaction of a surety might in Law have been refused, and the *Lord* might have eternally punished *Adam* and all his, in a Law-way in their persons, therefore there was need of a punishment agreed upon between God and the Mediator by a special Covenant, and this punishment must be satisfactory to the Law which required death. *Gen.* 2 17. and so must Christ God-man dye.

Ergo, There is a Law-righteousnesse in suffering death. So *Gal.* 4.4. *God sent forth his Son made of a woman, made under the Law.* For what end? 5. *To redeeme them that were under the Law, that we might receive the Adoption of Sons.* How are we redeemed from under the Law? By bloud, purchasing to us Justification. Rom.3.24. *Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his bloud, to declare his righteousnesse for the remission of sins past:* And redemption from the curse of the Law, and remission is ever ascribed to the bloud of *Christ* dying, Rom. 3. 24, 25. *Ye are bought with a price,* τιμῆς called a ransome of Christs bloud, λύτρον ἀντίλυτρον, *Mat.* 20. 28. 1 *Tim.* 2. 6. *Eph.* 1. 17. *In whom we have redemption in his bloud, the forgivenesse of sins.* Col. 1. 14. *In whom we have redemption through his bloud, even the forgivenesse of sins.* Rom. 5. 9. *Being justified by his bloud.* 1 Pet. 1. 18. *Being redeemed by the bloud of the Lamb unspotted and undefiled.* 1 Ioh. 1. 8. *The bloud of Jesus Christ purgeth us from all sin.* Rev. 5. 9. *And they sang a new song* (to wit, the four Beasts and the four and twenty Elders) —— *for thou wast slain, and hast redeemed us to God by thy bloud.* 1 Pet. 1. 18. *By his stripes* which he suffered in his death, *Isa.* 5. 3. *we are healed.* Rev. 1. 5. *To him that hath loved us, and washen us from our sins in his bloud.* For though all Christs actions of God-man from the worth of the infinite person be meritorious, yet are they refusable, yea a satisfaction by Covenant, which was the death of God-Man must be also. 2. The word also never speaks of Christs dying for all, but it mentions Justification in his bloud, *Rom.* 3. 24, 25. *Rom.* 5. 9. Yea, the Scripture adds another end of *Christs* death, to wit, forgivenesse, *Col.* 1. 14. *Eph.* 1. 7. intercession at the right hand of *God*, 1 *Joh.* 2. 1. that we may receive the Adoption of sons, *Gal.* 4. 5. To make us Kings and Priests to God, *Rev.* 1. 16. dying to sin, living to him, 1 *Pet.* 2. 24. *That he*

The Scripture never speaks of Christs dying, but it speaks of this intrinsecall end, that they should dye to sin and live to God, for whom Christ died; now this end is not possible in Pagans who never hear nor can hear the Gospell, therefore Christ died not for Pagans.

might

might bring us to God, 1 Pet.3.18. The glorifying of God in our bodies, 1 *Cor.*6.19,20. Redeeming us from our vain conversation, 1 *Pet.* 1.18. *From this present evill world*, *Gal.*1.4. *Sanctifying the people*, Heb.13.12. Heb.10.8 9,10. All which the Lord must intend in Christs death to Pagans, old and young to all and every one of mankind to whom the Gospell could not come. And what authority have men to devise a redemption generall universall, from hell, and not from sin? 2. For life eternall and not for the giving of the Sirit, and for redemption from a vaine conversa ion, and for sanctifying of the people also? 3. A redemption in Christs bloud, but no forgiveresse of sins in his bloud, not any non-imputation of sin nor reconciliation of the world 2 *Cor.* 5.15,18. 4. A dying of the *just for the unjust*, but not to bring them to *God*; a redeeming of them, but *not a redeeming of them out of every Kindred and Tongue, and People and Nation* (for these People, Nations and Tongues, were redeemed by this way, as well as they) and a *washing of them in his bloud*, but no *making of them Kings and Priests to God*, a *dying for all*, but no *living to him*: contrair to 1 *Pet.*1.18. *Rev.* 5.9. *Rev.*15.5,6. 2 *Cor.* 5.15. 5. *Christs* bloud did something (and it is not any thing) to make all saveable, to pacifie Justice, satisfie Law, to merit Heaven; but did nothing to soften the heart, mortifie and sanctifie the will, mind, affections, to remove unbeliefe, to renew the mind. But it is sure the Lord had not intended to commit heaven and hel any more to a sanctified will, but mutable and lubrick in *Adam*, but to commit all to *Christ*, to a better Covenant, better promises, to a way of free-grace not of nature: Yet these men commit the salvation and damnation of all and every one, to an unsanctified, corrupt, rebellious will, *Gen.*6.5. *Gen.*8.21. 1 *Cor.*2. 14. *Joh.*6.44. *Job* 14.4. *Psal.* 51.5. *Jer.* 17.9,10, &c. (except they say, Pagans and all mankind are regenerated, sanctified, justified) yea to a worse Covenant than that Covenant of Works, to an universall Covenant of Grace. That 1. never came to their eares. 2. By which they are in a worse condition than *Adam* was, who had the Image of God in his soule, and a full power to stand, and a clearely revealed Covenant: But all mankind for whom *Christ* is supposed to die, are born heirs of wrath, but they are born

These who teach that Christ died for all and every one, and made a Covenant of Grace with all & every one, and sends no more of the Gospel to al & every one, make the way of salvation more impossible under the second, the under the first *Adam*.

born in more misery in the bondage of sin, of a blind heart, of a corrupt will, their chains heavier, their furnace hotter in hell, helps fewer. And yet the absoluteness of Soveraignty under the freedom of the Grace of *Christ* by this way of *Universalists*, shines no more now, nay, not so much now as in *Adams* state for more is laid upon free-will, and less help to heale the will, than was in the Covenant of Works. And if all die in *Adam*, and the *Second Adam* die for all, he must die to loose the works of Satan in all; Now if a weaker course be taken to destroy Sathans kingdom now then in *Adams* state and all be laid upon a weaker will, *Sathan* is stronger now than before: And if *Christ* do not purchase by his death grace to bow indeclinably the will of all these for whom he dyed, to cause them live to him, die to sin, to make them Kings and Priests to God, *&c.* but leave their will in a more weak and wicked condition than it was under in the first Covenant Sathan is in this stronger than the second *Adam*. No more of this here.

It is a question, the Threatning standing *Gen.* 2. 17. how the active righteousness of *Christ* can be a cause meriting to us life, and satisfying the Law, when there is no suffering for the breach of the Law which expresly required death in the sinner: Not to say, that it seems too near to make Christs dying needless, if his active holiness do the business; Nay, we cannot so teach.

CHAP. II.

Wherein stands our right to Christ and the satisfaction made for us by Christ? 2. Faith is not the cause of our right. 3. Christs incarnation and dying are not favours merited by Christ. 4. How Adams sin and Christs righteousness are ours.

OUr right to *Christ* must be considered more accurately than ordinarily it is. Whether it floweth from 1. the merit of *Christ*: Or 2. from the grace of predestination: Or 3. faith in *Christ*.

1. *Conclusion.* Grace is either *Objectivè* out of us, as the free love of God having mercy on whom he will; Or *subjectivè*, merited by Christ to us and bestowed upon us. As

As touching our right to God as incarnate. 2. As dying for us. 3. As his satisfa tion is made ours, are of divers considerations. For if *God* out of free lo.e sent his Son in the world, *Joh.* 3. 16. and if he, out of free-gra e that separateth the race of man from Angels, took upon him the nature of man, to wit, of *Abraham, and not the nature of Angels*, Heb. 2. 16. Then sure by the merits of Christs death it cannot come that God came in the flesh to save sinners. For the effect cannot but come from the cause; but the cause flowes not from the effect, nor is the effect, to wit, Christs Incarnation and his dying, the cause of that love and free-grace of God which moved God to send his Son in the flesh but posterior unto, and latter than that love: for because he loved us, he sent his Son in the flesh to die for us.

Christs incarnation and death cannot be a fruit of the Mediators death.

2. This cannot then be true (*Christ by his dying for the Elect, merited and deserved, that God should be made Man for us*) for this should be true also (*by the bloud of Christ, and by the redemption that is in Christ, God sent his Son in the flesh, and the Son took on him our nature, by the bloud of the Covenant*) nor can this be true (*Christ merited by his death, that he should die for us*) for so it should be true, that Christ by his bloud shed his bloud for us: Whereas because he loved his Church freely, he gave himselfe for her. Eph. 5. 15. *Who loved me and gave himself for me*, Gal. 2. 20. Hence 1. though grace be the cause of grace, as because he of grace ordained us to glory, therefore of grace he calls, and because of free-grace he calls, of free-grace he carries on his worke, and gives of grace, perseverance and glory. Yet there is a fountain-grace of election to glory, which hath no cause nor merit not the merit of Christ for its cause: but is the cause of causes and of Christs merits. As one fire may produce another, but the element of fire was not produ ed by another element of fire, but by God in creation. And one Vine tree brings forth another, but the first Vine Tree was created by the Lord only.

2. *Concluf.* Nor have we (to speak accurately) right to Christs satisfaction nor to his righteousnesse by faith. 1. Because the Lords free-grace in laying our sins on Christ, *Isa.* 53. 6. and his making him sin for us, 2 *Cor.* 5. 21. does rather give the right to his satisfaction. God would have Christ to stand for so many chosen of God

We have not properly right to Christs satisfaction by faith.

God upon the Crosse, and for no other. 1 *Cor.* 1.30. *Ye are of him through Jesus Christ, who is made ἀπὸ θεοῦ of God, to us, wisdome, and righteousnesse, and sanctification, and redemption.* Nor is there any act of faith intervening by which Christ became our surety and ransome-payer upon the Crosse, and not the surety of others.

2. It is ordinary to our *Divines* to say, by faith we do apply *Christ* and his righteousnesse: but if we speak properly, application is possession and a putting on of *Christ* and his righteousnesse. Now title or Law-right to an inheritance and possession of it, are different natures, and have different causes: but faith gives not law-right to Christ & his righteousnes not so much as instrumentally. My receiving with my hand gold, my eating and drinking the flesh and bloud of Christ by faith, *Joh.*6.53, 54, *&c.* doth presuppone some right to that gold: but no man can say that receiving of gold, and eating of bread, and putting on of garments, gives a man right to gold, bread or garments. He that possesseth an inheritance hath some right to the inheritance by birth, buying purchase or gift: the possession in its nature and causes may be unjust, yet it is possession. Nor can it be shewn what causative influence, even instrumentall faith, hath in our law-right to Christs satisfaction and righteousnesse, except it were a meritorious cause of our right by way of instrument, which can hardly be said.

Christs death cannot be applicable to the Reprobate, by faith, except faith be merited to them by that death.

3. We may ask how *Christ* so died for the Reprobate, as his death is a remedy applicable to them by the ordination of *God*, so as they shall have life eternall, if they beleeve. For 1. there is either a *jus* and a Law-right to pardon and life eternall merited by Christs death to the Reprobate, or no such thing is merited. If neither be procured by Christs merit, the Patrons of this way shall say there is no serious offer made to them: yea there is a *jus*, a title to life eternall and remission, which all the reprobate may chal-

Davenantius, *disser. de morte Christi*, pag. 49. *Respectu mortis Christi voluntas Dei aliter est comparata ad omnes & singulos, quam esset absque ea, nam hoc ipso quod Christus passus est in natura humana, sine alio ullo medio intervenente, hoc saltem apud Deum effectum, ut velit cuivis homini* (Caino) *credenti & pœnitenti reconciliari, peccato remittere, vitam æternam conferre —— tolle respectum hunc mortis Christi —— promissionibus quoad non electos nihil serii, nihil solidi aut veri subesset —— illud certum quemlibet hominem beneficio mortis Christi hoc juris sibi vendicare posse* (~~Ergo hoc jus est impetratum morte Christi etiam reprobis.~~)

lenge,

lenge, even a right to remission and life eternall, so they beleeve. Well then, it is the same right conditional to life and pardon which is purchased to the Elect: yea, this must be purchased whether they beleeve or not. Then there is no more in the kind of the Law-right to Redemption and life eternall and remission of sins purchased to *Peter*, then to *Judas* or *Cain*; And therefore hath *Christ* bestowed as much tender love in dying for the Reprobate as in dying for his friends. And *Christ* saith there is no greater love than this, *Joh.* 15.13. As for the efficacious intention of applying of *Christs* death to *Peter*; when as *God* had no such intention of applying it to *Judas*, that is an act of eternall predestination, not a fruit of Christs death, and as for the grace of beleeving, it was purchased to all, Reprobate and Elect, only the Lord applies not his death, and bestows not the grace of beleeving upon the Reprobate, but for right to faith, to remission, to perseverance, to life eternall, this right must be purchased, but faith it selfe is never bestowed upon them. But there is a ransome of bloud given for faith, and purchased by *Christs* merit: but *Christ* is never called the Head of all men, Elect and Reprobate, *but the Head of the Body the Church*, Eph.1.22. Col.1.18. And whereas the Head hath merited faith to the Reprobate, and that absolutely (for a condition is not possible) he should bestow it absolutely, else there is no seriousnesse in the command of beleeving. And since faith is no meritorious cause of right to remission and life eternal, nor a cause in part, or in whole, of our compleat and actuall reconciliation, it may well be said, that they all are compleatly reconciled, pardoned, justified, washen in Christs bloud, when nothing is wanting, that compleats the nature of remission and justification, for faith is only a condition applying, not a cause buying, nor satisfying for us, and no cause giving in part, or in whole, any new right.

3. *Concluf.* Should we, by faith, have right to the promise of a new heart, by beleeving, we should have a new heart before we have a new heart, for none can beleeve savingly any promise, and so neither can he beleeve that promise that *God* shall give a new heart, untill the habit of faith, which is a speciall part of the new heart, be infused: For actuall faith must flow from habituall faith. Therefore right to that promise must be absolutely purcha-

We have not a new heart by beleeving.

sed by the death of Christ to the Elect before they beleeve.

Quest. How is it that not only penally, but intrinsecally and formally we sinned in *Adam*, and are *inherenter* sinners in him, but we are righteous in Christ only *imputative*, and why should not Christ be named formally the sinner since he is made by imputation the sinner? As *Adams* sin is ours by imputation, and we formally and inherently are sinners in *Adam*.

Adams sin is ours, not because *Adam* is our father by nature, but because he is our father both by nature and by law.

A s. How we sinned in *Adam* is a point of greater difficulty: For this first sin the tottering and reeling of the specifick common nature in *Adam* is ours, not because he is our father φύσει by nature (though that be a ground of the imputation also) but because he is such a father by Covenant and Law, the Law and Covenant of Works being laid in pawn in his hand. There be three parts of Originall sin: A partaking of the first sin of *Adam*, we all sinned in him, *Rom.*5.12,14,15. (2.) The want of the Image of God, called the Glory of God, *Rom.*3.23. (3.) Concupiscence and a bentnesse of nature to sin, *Rom.*7.7,14,17,18,23,24. As to the first, *Adams* sin is ours really and truly, not so much because it is ours, as because it is imputed to be ours by *God*, who so contrived the Law of Works as it should be made with *Adam* not as a single father but with *Adam* as a publike person representing all man, and having our common nature as a father both by nature and Law, which came from the meer free-will of God.

Three parts of original sin.

1. Who might so have contrived the first Covenant of Works, that sin should only have been *Adams* own sin, not the sin of his posterity. For by no necessity of nature, which is antecedent to the free decree of God, are all mankind *legally* in *Adams* loyns, though *naturally* they be.

The free-will of *God* the ground of the *Lords* imputing *Adams* sin to us.

(2.) But children are as naturally in their neareſt fathers loines, as we are all in the loines of *Adam*, and all men are equally of that same specifick nature with their neareſt Parents, as with their first Parents: Yet the sins of the neareſt Parents, by no necessity, are alwaies charged upon the children, but now all have sinned in *Adam*, *Rom.*5.12.18.

(3.) Where a sin is inherently and personally there is no need of imputation, which is a free Act of God had Christ been inherently and personally the sinner, God needed not make him, or impute

our

our sins to him: as *Isa.*53.6. 2 *Cor.*5.21. and if we had been intrinsecally sinners in *Adam*, his sin had been ours as intrinsecally as it was *Adams*; and as *Adam* was not the first who sinned by imputation but personally and intrinsecally, so neither should *Adams* sin have been our sin by imputation, but intrinsecally and personally, now the Scripture saith, *Rom.*5.19. *By one mans disobedience, many were made sinners,* ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, then they we not intrinsecally sinners, before they were made, that is, before they were reputed sinners in *Adam*, or before *Adams* sin was imputed to them: as we are not intrinsecally righteous in Christ, before we be justified and made or reputed righteous in *Christ*: When therefore our Divines say, we are as guilty of eating the forbidden fruit, as if our hands were there and our teeth, and we did eat in him, the speech cannot be taken *physically*, *personally* (for we were not then born) but *morally* and *legally*: but our nature was legally there. But when the Elect does sin, Christ is not said to have been in our loines legally, but he was made sin, he was punished so as if he had been the sinner; though there was in Christ no formall guiltinesse, no *reatus culpæ*, but *reatus pœnæ*.

The difference between the imputation of *Adams* sin to us, & of the righteousnes of *Christ* to us.

But we are deprived of the image of God, and inclined to all sin, not by imputation, as the young Lion and the young Serpent have not the bloudy and the stinging nature of the old Lion and the old Serpent by imputation, but by naturall and intrinsecall inherency: Now our holy, harmlesse, and undefiled High Priest hath no sin in him by inherency.

3. A legall satisfaction and paying of a sum, yea more than the debter was owing, can never take away a morally inherent guiltinesse, nor inherently justifie and make innocent the sinner and make him one who hath never borrowed the money and wasted it, or one who hath never sinned in *Adam*, and who hath never sinned in his own person: Yea the Law of Works standing as it is most spirituall and holy; It is 1. impossible that he who hath once broken the Law though he be made inherently most holy and perfectly sanctified can be made righteous, which requires there shall never be one the least sin committed, and what is done cannot be undone.

Christs imputed righteousnesse cannot remove inherent sin, or make us such as never sinned.

2. The suffering of another, as of the Man Christ, may well stand for what we should have suffered, but cannot remove the inherent blot of sin, and remove fundamentall guiltinesse. The paying a thousand Crowns for him who borrowed five hundred Crowns and spent them on harlotry and drunkennesse, may free the debter from being in Law lyable to pay the five hundred Crowns, but can never free him from being an unjust borrower, and a profuse waster.

3. The two Covenants of Works and of Grace standing, its impossible that the active obedience of Christ can make us actively and inherently righteous, or restore to us our lost innocency.

CHAP. III.

How Christ suffered for us in our roome and place. 2. He died not for all and every one. 3. How many waies Christ is said to dye in our stead. 4. The Lords so dying for all makes not all saveable, nor the Gospell Preachable to all Nations. 5. Christ died in the stead of the Elect.

THe Lord Jesus hath a room in each Covenant, of Works, and of Grace: In the Covenant of Works as a sufferer for the breach of it. Its said by Learned *Davenantius*, *One is said truly and properly to dye for another, who dies to procure his good, though the other by his own fault, get no good of his dying for him.* But there is not such a Question as this, whether one may truly and properly dye for another, but whether *Christ* in the sense of the *Holy Ghost* died *verè & propriè*, truly and properly, *the just for the unjust*, to procure good to the unjust, and yet these unjust may eternally perish and reap no good by *Christs* dying, through their unbeliefe? 2. Will it not follow that Christ 1. died truly

Davenantius de morte Christi, c. 4. pag. 48.

Ex solâ vi horum verborum: Christus pro omnibus mortuus est non potest inferri Christum pro omnibus ita mortuum esse ut absolute decreverit hac sua morte omnium salutem efficaciter & infallibiliter operari: quia satis vere & proprie pro aliquo mori is dicatur qui bono alterius procurando moritur, quamvis ille alter suo vitio nihil commodi inde percipiat.

Christ cannot be said to dye for all, if these all may eternally perish.

and

and properly for all, and yet, *non obstante morte Christi*, notwithstanding of the Lords dying, all the world may eternally perish, as say *Arminians* and *Socinians*. 3. It shall follow that the immediate, yet the compleat effect of Christs death is not actuall, but possible saving of all. And *Christ* hath *vere & propriè*, truly and properly dyed for them. Nor 4. is it enough to say that Christ had a speciall intention in dying for the Elect to give them faith, but he had no such intention in dying for the Reprobate. But hence it follows that *Christ* as properly and truly died for the Reprobate as for the Elect, as touching the nature and intention of his dying; and that he offered as sufficient a ransome for the one as for the other, and that is a meere possible ransome, but as concerning the intention to apply effectually, or no effectuall intention to apply the death, there's the difference. But 1. we aske for Scripture, where it is said *Christ* dying as dying for the world had these two contrair intentions. The Scripture saith, *Christ* died to gather his *scattered children*, Joh. 11. 5. *to bring to God*, 1 Pet. 3. 18. these for whom he died, *that they might have life*, Joh. 10. 11. *live to God*, 2 Cor. 5. 15. *die to sin*, 1 Pet. 2. 24. *be redeemed from their vaine conversation*, 1 Pet. 1. 18. *be delivered from this present evill world*, Gal. 1. 4. Here is our effectuall intention; where is there a place for his dying with no effectuall intention to bring any to God? and yet he dyed for all good and evill, to make salvation possible, say they. It is not enough to coyne two intentions in *Christ-God-Man* dying, and give us Scripture for one of them only, and bid us take the other on trust. 2. Nor is it enough to say all these places speak of Christs effectuall dying for his Elect only. For 1. it is not truly nor properly said that Christ effectually died for the Elect only, for he effectually died for no man by this way, because he died only to make salvation possible to all, so as they might perish for ever, notwithstanding of his dying for them: So the efficacy of dying is in Christs intention, and application. Now efficacy of intention and efficacy of application are both extrinsecall to his laying down his life. 2. The place, 2 *Cor.* 5. 15. cannot be expounded by them of only the effect: For it speaks (as they expone it) of *Christ* dying for all *that were dead*, as *v.* 14. and these they say are Elect and Reprobate.

No Scripture warranteth us to say that *Christ* died for all with one intention to apply his death to the effect, and with another intention to apply no death at all to the Reprobate.

Christ sustained not two persons upon the crosse.

bate. 3. Nothing is said, whether Christ on the Crosse did sustain the person of all for whom he died, Elect and Reprobate, and whether he sustained two persons (*for he was cut off, but not for himselfe*, Dan.9.26.) one for the Reprobate, another for the Elect. And whether he *finished the transgression, and made an end of sins*, as *Daniel* saith 9.24. that is, of all sins and transgressions, finall unbeleefe and all others: For except he did that, *he cannot finish the trangression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousnesse*, to these for whom he died; Except either he bring in halfe a righteousnesse, or at least imperfect, and never make an end of some *sins and transgressions*, because men will not have it so, and set bounds to the infinite insufficiency of *Christ*: Or because he puts an end of sin, and brings in *everlasting righteousnesse* conditionally, and is gracious and mercifull as men will, and decrees to shew mercy, not upon discriminating rebellion or upon unbeleefe, which separateth a Reprobate from an Elect, if so it seemes good to men, and if man *shall have mercy on whom he will, and harden whom he will*, or, which is all one, if man shall have mercy upon himselfe, because he will, or harden himselfe, because he will harden himself. Yet may it be disputable to some, whether grace by which one is effectually drawn to *Christ*, rather then another, be the grace of predestination continuated and so before Christs death, or a fruit of Christs death and so after. But it may well be said that every created saving grace is a fruit of Christs death, and that we receive the habit of saving grace out of his fulnesse, and the saving habit infused separateth an Elect from a Reprobate: For it is peculiar to Beleevers and the Elect to be gifted with *one heart*, Ezek.11.19. and *a new heart* in the habit, *Ezek.* 36.26, and with *the spirit of grace and supplication* to beleeve and mourne *Zech.* 12.10. and the Spirit and blessing that is powred on the thirsty ground, and the seed *Isai.*44.3. And so must we say, that the same habit as actuated by the Lords Spirit, and as it makes one to beleeve, and draws him effectually to the Son, actually and efficaciously, and draws not another is a fruit of Christs death, but this way must glory be a fruit of the death of Christ, but not habituall saving grace.

Christ was not cut off to put an end to all their transgressions for whom he died, by their way who teach that he died for all without exception.

There is nothing purchased to the most part for whom *Christ* dies, but a pelagian power to apply which power all men have, suppone *Christ* had never died, according to these who teach that *Christ* died for all and every one.

2. The death of Christ for all is as common a means of salvation as

the

the Preaching of the Gospell: And both must be made effectuall by efficacious grace, which is not the fruit of the merit of *Christ*, by this way, and sine grace to actually apply the death of Christ, is not given to *Pagans* and millions for whom Christ died, as these Authors teach, how unsufficient must the death of our Lord be? For it leaves faith as impossible to the reprobates, as if he had never died for them. for neither habituall nor actuall faith is purchased to them by this death: Only the *Pelagian* application is left to them, which they should have had, suppose *Christ* had never died for them.

How many ways it may be said *Christ* died in our room and stead.

2. It is to be considered, how many waies *Christ* may be said to give himself ἀντίλυτρον a ransome for us, or in our place.

1. Christ hath sufficiently died for all in their room to redeeme them. For, *pro omnibus*, *for men*, noteth ever the decree and intention of *Christ* dying for men; but the sufficiency and worth and intrinsecall dignity of *Christs* death, depends not upon the decree and intention of God for the worth of the death and the bloud of him who is God *Act.*20.28. 1 *Cor.*2.8. and the Lord of Glory is infinite, because of the infiniteness of the person, before and without the decree of God. 2. Nor is it true that Christs dying for all and every one (which is a dreame) makes salvation possible to all, so that the Covenant is Preachable to all upon condition of beleeving *Act.*10.43. To him (Jesus Annointed who went about doing good, and so was man) *v.*38. *to him* (who was slain in our nature, not for all and every man, *v.*39. to him) whom God raised up the third day, *v.*40. *To him gave all the Prophets witnesse* as it is, *v.*43.) *that through his Name, whoever beleeves in him shall have remission of sins.*

The sufficiency of Christs death depends upon the infiniteness of his person, not upon the free decree of *God.*

Whether all beleeve and be saved, or none beleeve or be saved, it's true that whosoever believe shall be saved, but the truth of it dependeth not upon Christs dying for all and for every one.

2. And this would be considered (whoso beleeves in *Christ* are justified and saved) how it is universall? It is most true thus: There is a sure connexion between faith and life eternall, and the connexion is decreed of God; or the concatenation of the end and the means, or of the means and the end faith and salvation. And it is true: whether all beleeve or none at all beleeve, and whether all or none at all be saved, as is this (*whosoever shall keep the Law perfectly, shall be justified and saved by the works of the Law.*) But 1. it makes neither faith nor salvation possible to Pagans and

Repro-

Reprobates, nor perfect obedience in doing the Law, nor Justification or salvation by the works of the law possible to any living man. But the Question is, whether the connexion of the former be made true by the decree and revealed will of *God* promising life to the beleever, by no meanes, but only by this, because Christ died for all and every one. And so this should have been false (if all Pagans and Reprobate and Elect beleeve they shall be saved) if Christ had died only for the Elect. This must be proven either by Scripture, or by some solid reason from Scripture; for it saith this, Reprobates cannot have life by beleeving in *Christ* crucified for them: except it be true that Christ was crucified for them, but none can be saved by beleeving that Christ died for them, except they also beleeve that Christ rose from the dead, and ascended and intercedes in Heaven for them. Then one might infer this could not be true, but false (if Reprobates beleeve they shall be saved) except Christ have died risen againe, ascended, and intercedes for all Reprobate and Elect. For true and saving faith the only condition of salvation must lay hold on the Resurrection Ascension, and Intercession of Christ, as well as on his dying for all. The reason why it cannot be true that Reprobates shall be saved, if they beleeve, except Christ have died for them, is (by this way) they cannot beleeve that *Christ* hath died for their sins, except it be true that he died for their sins: Yea, I answer, they cannot beleeve that *Christ* rose againe for their righteousnesse, except it be true that Christ also rose for the righteousnesse of the Reprobates; this latter they cannot say.

None are saved by beleeving that *Christ* died for them, except they also believe that *Christ* rose also, ascended, and interceded for them.

It is said by Christs dying for all, God hath now a conditionall will of saving all and every one Elect and Reprobate, if they shall beleeve, which conditionall will was not in God, before Christs dying for all. Yea without Christs dying for all, salvation upon condition of beleeving had been impossible. But not to say that it is unworthy of the Holy Lord, that new wills and new decrees should arise in him, upon any thing that fals out in time, such as the crucifying of the Lord Jesus. Such Doctrine we condmne in *Vorstius*, and in *Arminians*, as is well observed by Dr *Twisse*, such a decree as this, that *God* should say (*I decree, will, and intend remission and life purchased by the death of Christ, to all Pa-*

gans

gans that never hear the Gospel, to all Reprobates, so they shall beleeve in Christ : And yet I never decree they shall beleeve, nor have grace to beleeve) faith no more then there is a connexion betweenfaith as the condition, and remission and life eternall as the thing promised; as when *God* had decreed that *Ierusalem* should be burnt, and deny grace to obey ; Yet saith *Ieremiah* from the Lord, *Ier* 38. 17. *If thou wilt assuredly goe forth to the King of Babylons Princes, then thy soul shall live, and this City shall not be burnt with fire, and thou shalt live and thine house.* And the Lord saies to *Cain*, *Gen.* 4. 7. *If thou dist well* (and shall savingly beleeve as *Abel*) *thou shalt bee accepted.* Then was that connexion decreed of, God it containing a most just condition of life, and a condition to which *Zedekiah* and *Cain* were obliged, but that the death of Christ made the Lord to intend and decree conditionally and in any terms, either acceptation to life, or remission to *Cain*, as the end, and welldoing as the means, or intended to purchase the grace either of the one or the other is not warranted by Scripture, for both the one and the other are the fruits of the merits of Christ: Shew 1. how God can will and decree such a thing to the Reprobate : for its as a father would say, I purpose to sell such a plot of ground to my son, so he pay me an hundred Crowns, When 1. the son by no possibility, hath, or can have the hundred Crowns, but only from his father. 2. When the father of his free pleasure hath decreed never to give him the hundred Crowns or the plot of ground. 2. Shew how faith is made possible by *Christs* death, when it is not purchased to the reprobate by Christs death, it is not surely made physically possible by *Christs* death, if it be said that it is made possible *morally*, *rationally*, and *objectively* to them, because there cannot be an offer of life made to Reprobates, and to all, upon condition of faith, except *Christ* have dyed for the Reprobate, that is denyed, and never proved : *If one should come* (say they) *to the* Antipodes, *or to such as never heard of Christ, and Preach the Gospell, hee should not, before he Preach, look for any new establishing of the conditionall Covenant* (*who ever beleeves in Christ shall be justified and saved*) *but should take it as granted, it was made with them before ; therefore by Christs death the Gospell of it selfe is Preachable and may be Preached to all Nations,*

God hath no intention to save all, though he say all that believe shall be saved, nor comes such an offer from *Christs* intention to die for all and every one.

quovis seculo, *in any age, as it was to* Job. *Ans.* If any come to the *Antipodes* and any Nation that ever heard of Christ, having the gift of Tongues, and Preach to such, or by his own industry acquire the gift of such Tongues, and by the strong hand of providence Preach the conditional Covenant, these providences should be a command, and the setting up of a shining torch there should prove these people (as to the elect among them) in Gods minde were a Covenanted people no lesse then the Church of *Samaria*. And there were no need to expect a new establishing of the conditionall Gospel-Covenant: But how is that proven to be from this, because God sent his Son to dye for all and every one of these *Antipodes*, and made the Gospel-Covenant with all and every one of them before: the *Authors* shall bee ebbe of Scripture here. And if these *Antipodes* should, all and every one refuse the Gospell and kill the Preacher, and never one either receive the Gospell or propagate to any that may receive it; Then such an Apostolick mission is not in Scripture, and the lawfulnesse of that mans call to me is to be questioned: and I should judge, his own Spirit, not *God* sent him. Nor is this true, *that the Gospell is and was Preachable, and of it self may be preached to any age.* *Iob* lived before the giving of the Law, and *Melchisedeck*, and they had the call of God to Preach to them to whom they Preached. 2. It shall be denied that *Ionah* had sinned, if he had not preached to *Nineveh*, except God had expressely commanded him to preach to *Nineveh*, otherwise it had been the sin of Godly Prophets who lived with him in the time of *Ioash* King of *Iudah*, 2 Kings 14.25. and they had been guilty, as *Ionah* in not Preaching to *Nineveh*. Yea all the Ministers and Apostles, and Prophets had sinned in not Prophecying to the *Phylistins*, *Syrians*, *Persians*, *Bythinia*, *Samaria*; whereas the Apostles, *Mat.* 10. 5. *Act.* 16. 6. were forbidden to Preach the Gospell to the *Gentiles* to *Asia*: and it were strange to say *Ezekiel* sinned in not preaching to a people of an unknown Language, whereas the Lord expressely saies he sent him not unto them, *Ezek.* 3. 5, 6. and that, *Rom.* 10. 15. *How shall they Preach, except they be sent?* is meant of the Apostles, and of all lawfull Pastors. And there may be running and no sending of *God* to Nations, *Ier.* 23. 21. and *Psal.* 147. 19, 20. when he denies, *he declared his judgements and his statutes to any Nation*, by sent

One that hath the Tongues, may preach the Gospel to the Nation he comes unto, but that preachableness of the Gospell, comes in no sort from the Lords sending his Son to dye for all and every one.

The Gospel is not preachable to all and every Nation, at all and every age & difference of time.

Prophets, as hee did to *Jacob*, if the Gospell then was of it selfe Preachable to all Nations, Prophets unsent might have Preached these same judgements to other Nations, that were Preached to *Jacob*, though not sent of God. But that place, *Psal.* 147. and divers others would say he choiced only *Israel* as his Covenanted People: As *Deut.* 7.7,8,9. *Deut.*10.12,13,14,15. *Exod.*20.1,2. *Psal.*78.5,6. *Amos* 3.1,2. *Deut* 27.1,2. to them only he revealed the Covenant of Grace, then was it not a Covenant of its own nature that might at any age, be Preached to all Nations. But what is then revealed in these decrees? (*if the Reprobate beleeve, they shall be saved*) *Ans.* Not Gods intention conditionall or absolute to save them, or to give them faith or grace merited by Christs death, to beleeve, for then some good-will and love of election, the Lord should bear toward the election of such, and should desire all the Reprobate to be saved, so they would beleeve, and yet by this way, no more is there grace purchased to them, by Christ, to beleeve, then there is grace purchased to them to performe obedience to the Law: Now the *Authors* will not say that by Christs dying for all, there is a conditionall will in Christ, or in the Father, to give life to all who perfectly keep the Law: for this conditionall will or means and end, was in God before, and suppone Christ had never dyed for sinners. 2. This would say that the Reprobate were to beleeve that Christ dyed to save them, having purchased life to them, and to beleeve that he dyed not to save them all for whom he dyed, because they are not to beleeve he died to purchase faith by his death, or grace to beleeve, without which salvation is impossible: it cannot be said that God absolutely intended to save them, whether they beleeve or not, even while as there is such a decree in God because he hath decreed both the end and the means, to wit, having ordained them to salvation, and having ordained for them faith; nor is there any such decree in God, toward any but the Elect only therefore this conditionall decree (if all and every one beleeve, all and every one shall be saved) can infer no love of God through Christ, to the persons of all and every one to have them saved more then this can infer a love of saving all and every one, to be in God or to have been in the Lord, before the fall of *Angels*, and men (if all and every one of

The conditionall promise either of life to all that shall keep the Law, or of salvation to all that beleeve in Christ, can infer no intention or good-will in God to bestow the end and the means upon either the one or the other or any good will toward their persons

Angels and men shall perfectly, without sin to the end, keep th Law, then all Angels, all men, Elect and reprobate shall be saved eternally.) Now no man sound in judgement, can say this conditionall can infer that God had a good will to save some Angels, not to save others: More then this (if all and every man beleeve in Christ they shall be saved (can infer that God hath a good-will to save Reprobate men, and not fallen Angels. In a word, no simple conditionall propositions can infer the decree or good will of God to the persons of men, or to have the things done, except God effectually worke the condition: As this (*if all fulfill the Law perfectly, men and Angels, and all men shall be saved by the Law*) cannot infer that *God* hath a good will to the persons of all Angels, and all men to justifie and save them all, without exception by the workes of the Law; the contrair whereof he decreed. For this connex proposition may stand true with the salvation of all Angels, of all men, of no Angels, or no men, according as the Lord shall be pleased of his good pleasure and free grace to worke, or not to work the condition of moving the will of Angels and men to keep the Law. And therefore these connexions *nihil ponunt absoluti*, they place nothing absolutely to persons, but only to things, to wit, 1. that it is the duty and obligation of all Angels and men to perform absolute obedience to the Law, as they would be justified and saved by the Law and its the duty of all men in the Visible Church, to beleeve in Christ, if they would be justified and saved in Christ. 2. That there is a wise connexion between means and end, obedience legall and life, faith and life, according to the approving will of God, and yet neither means nor end may ever come to passe or fal out, and neither means nor end may ever be decreed of God to fall out: Yea, God may decree absolutely that none of the extreams shall exist as God decrees (*if* Zedekiah *shall yield to the King of Babylon, Jerusalem shall not be burnt*) and yet according to his decree or wil of purpose the Lord hath decreed that the yielding of *Zedekiah*, and the safety of the Idolatrous City should not come to passe, but the contrair. So God decrees, if *Iudas* repent and beleeve, he shall be saved according to the will of precept, and yet according to the Lords will of purpose, neither did the Lord decree or intend the repenting and saving beleeving

Conditionall promises place nothing absolutely in persons, but only the connexion of things, means and end, work and reward

of

of *Iudas* nor was grace to beleeve and repent purchased by the death of Christ to *Iudas* (by these Authors) though they boast of the amplitude of Christs death, nor did the Lord by that will of purpose ever decree or intend the salvation of *Iudas*.

Therefore, 3. this, *that the death of Christ is of its owne nature preachable to all Nations, in every age*, is not true: For the phrase is neither in Scripture, in Old or New Testament, nor is the thing it selfe in Scripture: For the meaning is, either God may send Apostles in any age to all the Nations of the world to Preach: If that be by his extraordinary power, he may save all the damned, that way. The Preachableness is not the object of our faith: Nor is that Preachableness a fruit of Christs dying for all. If it be meant that God by his ordinary power may send Apostles in any age to all Nations: How is that to be said? Except we say God hath decreed in his will of purpose to send Preachers to all; That cannot be, except his decree be disappointed. Or 3. If it bee his command and revealed will that the Gospel be Preached to all Nations, every age, they grievously sin, who Preach not the Gospell to the *Brasilians* and *Antipodes*, whether they can speak in their Language or not. And if the Doctrine of the Covenant of its own Nature may so be Preached to all Nations without exception, in every difference of time, then must all the Nations of the earth, in all differences of time, be in a capacity to be a Covenanted people of God, the Church of Christ, the Vineyard of the Lord, his inheritance, the Spouse of Christ, his Body, his Called, and Chosen flock. For to have the Doctrine of the Covenant fixedly Preached to a Nation, and Christ offered to them, is to be the planted Vineyard of the Lord; for to Preach to *Macedonia* fixedly, they willingly hearing, is indeed the Lords entring in Covenant with *Macedonia*, and his choosing them to be his confederate people, and the Lords planting a Vineyard and building a Wine-presse in it and setting up a Ministry therein; and therefore the Lord was not in Covenant with them before. Indeed to Preach the Word simply to scoffers who reject it, and that occasionally in the passing so as there is no sort of accepting of the Covenant nor any fixed Ministry there, is not a renewing of the Covenant with them, nor does it presuppose a Covenant before made with them. 2. It is

If the Gospel of it selfe were Preachable at all times to all Nations, it were the sin of the Prophets not to Preach to all Nations, whether they can speak with all tongues or no. 2. And all Nations should bee in a fit capacity at all times, to be the Churches of *Christ*, and all Nations should be Churches in Covenant with God in Christ.

is against the wisedome of God, that 1. there should be such a band of love, the greatest love that ever was, *Joh.* 15. 13. lying upon all man-kind, *Brasilians*, *Americans*, binding them to thankfull Gospel-obedience, that Christ dyed for them, yet this obligation of the greatest love, is neither written in their heart, as the Law of nature, nor is it ever revealed to them that they are under so much love by Covenant. 2. How can the Lord say I choosed you, O *Israel*, among all the people of the earth, and entred in Covenant with you & your seed only. For 1. there is no need of a new establishing of the conditional Gospel-Covenant, for it was established with Israel, and with al the world before he choosed or called them. 2. He cannot be said to enter in Covenant with them only. For all the world ever was thus Covenanted with God. 3. All the world must be an invisible Covenanted Church, and the fit matter to bee a Church. For the Evangel may be Preached *est de se annunciabile*, not to stones and to rocks, but to all Nations, *quovis seculo*. 4. Since the Preaching of the Gospel to some Nations, and not to others is an act of the Soveraign pleasure, yea and of the free grace of God to such as this Sun-light graciously doth visit, by this way, the sinfull neglect of such as refuse to Preach shall be the cause of the perishing of the elect, a dream.

Its false that *Christ* so dyed for us, that is, in our stead, as that in our stead he fulfilled the Law, and performed all active obedience and passive by doing and dying, that *God* can require of us

2. *Christ* may bee said to dye for us, as if wee had substituted him in our place, in so rigid a sense, as if he had been made our surety to fulfill both the preceptive and active, and also the satisfying and suffering part of the Law in our room. This may please *Antinomians*, but a doubt it is, if it stand with the truth: For then what ever wee, yea all mortall men bee (for Christ dyed for them all, as many teach) most wicked, yet Christs active and surety and cautionary righteousnesse should be ours, and though we should never beleeve, yet Christ who fulfilled the Law and preceptive as well as the threatning part, must have beleeved for all that he dyed for, and what need we then in our persons either beleeve or repent? Its true, wee need not perform any active obedience, as a part of active fulfilling of that Covenant of Works, which either must have all or no obedience. If it be said that *alio titulo*, upon another account of thankfulnesse to our ransome-payer, we owe active obedience: Yet all that Christ dyed for, both actively

ly and passively must be perfectly righteous and justified, having payed the most perfect active and passive obedience that the Law required though we never beleeve, and Christ must have payed the active part of justifying faith for us. And why, but we should be formally justifyed in him without faith also? As also, God not we, laid our sins upon Christ, *Isai.* 53.6. 2 *Cor.* 5.21. and therefore wee did commissionate and substitute Christ to dye in our room.

How *Socinians* will have Christ to dye for us.

Socinus, *Crellius*, the *Raccovian Catechisme*, *Arminius*, contend that Christ dyed for all *finaliter*, for to procure good and salvation to all, so they beleeve, and yet through their owne fault, they may haply never be saved: not that he satisfied for us, but dyed for example as a Martyr (say *Socinians*) as *Paul* suffered for the Church, so as wee, beleeving in Christ as in the only chiefe Martyr and witnesse, who as the only Author declared the Gospell, not as a sufferer and ransome-payer, who redeemed us from the Law, are saved. And as *Arminians*, he dyed for our good, not that he dyed in our room and stead, so as the sins of the Elect were actually taken off them, and translated upon Christ, so as wee are actually freed from the punishment of sin, as if wee had substitute a Saviour our selves, and payed our debt our selves to God; and so according to the rigour of Justice, we might crave by the Law of buying and selling deliverance from punishment, and life eternall from God. But this way they will not have Christ to dye in the place and room of any, but only for their good so as they may dye eternally themselves, for whom Christ dyed. Hence, 1. It follows that *Christ* died for them, but gave no ransome of blood for them for whom he dyed. 2. *Arminians* will not have the sins and punishment satisfactory to justice (for of such punishment we speak) actually upon Christ, and translated off the sinner and laid

Socinus, *de Servator.* l. 2. c. 8 *dictio (pro)causam finalem notat.*

Joan. Crellius, *advers.* Grotium, *par.* 1. *c.* 5. Catech. Raccovic. c. 8 pag. 183, 184. *Loco & vice peccatorum nostrorum mortuum esse, nihil delirius qui dat & pendit Augustinus pro causa pœnæ in fuga, aut loco fugæ id pendit.*

Iac. Armin. *Antiperedit. Brtianæ*, 676. *Quod si statuamus talem mediationis rationem—— ut omnium electorum peccata actu abipsis ablata & in Christum translata sint, qui pœnam pro illis passus, illos actu ipso à pœnis liberavit, tum ob dient a ab illis postulato fuerit, qui illam præstitit & vitam æternam illa præstatione non sibi, sed illis meruerit, non secus quam si ipse Mediatorem vestro loco constituissemus & per eum Deo solvissemus debita nostra, simul statuendum est secundum ipsum justitiæ Dei & legis rigorem electis deberi & immunitatem à peccatis & vitam æternam, eosque ista bona à Deo postulare jure solutionis & empcionis, absque eo ut Deus postulare ullo jure fidem in Christum & conversionem ad Deum possit.*

upon

upon *Christ*, and beleevers actually freed from satisfactory punishment: So that both beleevers and *Christ* must actually bear the satisfactory punishment. Which indeed makes beleevers half-redeemers with Christ: against which we disputed before.

3. *Arminians* denie that we payed our debts to God, in Christ, paying them for us. So that the broken man cannot be said to have satisfied the debt in, and through the surety who satisfied for him, which in all law is unjust. And since *Arminians* denie that wee payed to justice a ransome for sin, because our Surety Christ payed for us, he must deny that *Christ was wounded for our transgressions, and bruised for our iniquities*, or that *the chastisement of our peace was upon him*; contrair to *Isai.* 53. 5. because wee made him not our Mediatour and Surety, but God made him Mediatour, and laid our iniquities upon him. *Isai.* 53. 6. But it is accidentall in Law, that the debter substitute the surety, or request him to take the place of surety upon him. But he is a reall and most legall surety who not requested, of free grace becomes surety and pays the very same summe *in specie*, in kind, that the debter ought to pay: this reason does prove he is both a surety and a gracious surety. As a Kings son who comes in and layes downe his head for a malefactor, truly and really dyeth and layeth down his life in the room and place of that malefactor, though there was no Covenant nor paction between him and the Kings son, though neither the malefactor, nor any friend in his name did request the Prince to become surety and dye for him. *Reuben* offers his two sons to *Iacob* as pawns to bee slain, if he should not bring home *Benjamin* safe to his father: And had *Iacob* accepted of the offer, *Reubens* two sons who knew not of the bargain had been sureties for *Benjamin*, Gen. 42. 37. and *Iudah* might have been Law-surety for *Benjamin* to *Iacob*, though *Benjamin* requested him not to take any such place. The Lord the Creditour, and Christ, the Cautioner did strike hands together. Christ put himself in our room, as an hostage, pledge and surety to dye for us, and payed the first and second death, the sum that we were owing, according to a paction between the Lord and Christ, and we requested not Christ to be surety, only by beleeving, we thank him, and subscribe and say Amen to what is done. But in Law we payed, in regard the same

One may in Law, be a reall and true satisfying surety for another, though the debter neither request, nor Covenant with him to undertake, yea though he know nothing of the sureties willingnes to undertake, and so Christ is our surety,

nature

nature that suffered was ours, and accepted as ours. But *Arminians* clearely refuse that *Christ* shall be an hostage and surety for us, because the offended party of his own furnished not one that died for him; and so he strikes at the root of a real sacrifice that is satisfactory to *God*, because one and the same cannot be both satisfied, and, *de suo*, of his own, furnish a satisfying surety. For so, as his own, *Socinus* saith, one cannot be both a satisfier and a person satisfied, and this is no satisfaction at all, saith *Socinus*. (4.) Our beleeving cannot effectuate this, that *Christ* hath actually born the satisfactory punishment due to us. *Arminius* saith, that Christ hath not, *actu ipso*, actually born that punishment: he must say he hath born it only potentially, *potentiâ*. Then its like when we beleeve he bears that punishment compleatly, but he cannot die nor suffer, but once; only he must mean that Christ did actually beare our sins, but the satisfactory punishment is not accepted as suffered in our name. But our beleeving hindereth not but he hath *in genere causæ moralis & meritoriæ*, really as a meriting cause deserved that *God* in justice cannot exact from us that same satisfactory punishment that Christ hath suffered for our sins, and its impossible that our faith can add any meritorious power to Christs death: and therefore, though not in our selves and *physically*, yet *really*, *morally*, *legally* in Christ, deliverance from satisfactory punishment is due to us, we being in *Christ legally*, and life eternall is due to us, being in Christ according to the rigour of justice, and *injuria irrogata Christo sponsori foret*, wrong should be done to Christ, and commutative justice, by which, *ex condigno*, by condignity, he hath bought freedome from hell, and right to heaven, to these he died for, if we should suffer eternall wrath, in our persons, whether we beleeve or beleeve not; for beleeving is no part of the meriting cause of the satisfying ransome. Yea Christ by right of buying and selling and we in Christ our surety may claime freedome from the second death, and right to everlasting life, so as God should faile against commutative justice against Christ, and break (with reverence and humble submission to his Glorious Majesty be it spoken) Covenant to *Christ* and he should buy with a price more then enough his seed and not get his wages, if these he died for die the second death and come short of glory eternall, if the Lord say to Christ, I promise to thee a seed,

Arminius sides with Socinus.

How we satisfied justice in *Christs* dying, so that we cannot suffer eternally in hel, if *Christ* suffered for us on the Cross without wrong to Divine justice.

Christ dies not so in our room and stead, as that we cannot in Justice die the second death, except there be a breach of Covenant between the Lord and Christ. *God* demands not of us faith and repentance, by necessity of divine justice, for so he should fall against justice (with all glory to him be it spoken) if he should exact these from us.

that they shall be delivered from the second death, and have life eternall, providing thou shalt give me a price abundantly sufficient to buy these, to wit, the life and blood of *God-Man*, and offer thy selfe a sacrifice upon the Crosse to offended Justice. If *Christ* shall do this and pay the ransome, and *Christ* get no wages, no saved seed, but they perish through the want of faith only: either must faith be a part of the ransome, which none can say, or then the Lord shall not keep Covenant to *Christ*. (5.) When *Arminius* saith, that the Lord can *nullo jure*, by no Law, nor Justice *crave of us faith and conversion to God, if we have payed our debts, by rigour of justice exactly to God in Christ* who legally in our stead and place payed for us, he supposes plainly that God requires faith and obedience of us as a part of recompence made to offended Justice. And *Arminius* saith, *that Christs righteousnesse is ours, not as performed by him, but as imputed to us by faith*: So that faith comes in as a collaterall price payed for us as a part of the price, the very act and work of beleeving being counted ours, and our righteousnesse before God: Yea but God by no necessity of hurt Justice craves faith and repentance from us.

Christ died not for our good only, but also in our stead. There be considerable differences between *Christs* pu-

That *Christ* died not for our good only, but in our stead is proven. 1. Because *Christ* in some other more legall way died for us than for Angels, for he died for their good, that he might be made the Head of Angels, *Col.*2.10. *Phil.*2.7,8,9,10,11. *Rom.*10.9,11. and he died for the good of the whole Creation that he might make all things new, and restore the creatures to their perfection, which by the sin of man they had lost, *Rom.*8.20,21,22,23. *Acts* 3.21. *Rev.*21.5. but he died not as suffering punishment due to the Angels, and the work of Creation in their stead, *as wounded for their transgressions*, as he died for our transgressions, *Isa.*53. *For the transgressions of us all*, Elect and Reprobate as they say, exponing that *all*, *Isa.*53.6. of *all* and every one of mankind, were upon him.

2. We deny not, but there be considerable differences between *Christs* dying, and the punishment of the Elect which they were to suffer. As,

1. Ours should have been eternall, because we could never outsatisfie. But the sufferings of *Christ*, because of the dignity of his person *God-Man*, were perfectly satisfactory in a short time.

2. He

2. He could not suffer the same pain in number, that we should have suffered, for one and the same accident cannot be in different subjects, nor is the surety to pay the very same sum *numero*, that the debter borrowed.

nishment and that punishment which was due to us eternally.

3. The Lord could not but have punished the Elect with hating and aversion of mind, they being intrinsecally and inherently sinners. He punished Christ, who was not inherently, but only by imputation the sinner, with no hatred at all, but with anger and desire of shewing and exercising revenging justice, but still loving him dearly, as his only Son. But upon this account, *Christ* must stand in our room, and because of the five-fold oneness and Law-identity and sameness. For,

1. Though physically the surety and the debter be two different men, yet in Law they are one and the same person, and one and the same legall party, and the same object of justice. Whoso pursues in Law the surety, does also pursue the debter.

A fivefold oneness & law-identity & sameness between *Christ* the surety, and sinners for whom he satisfied.

2. The debt and sum is one, not two debts nor two ransoms, nor two punishments nor two lives to losse, but one.

3. It is one and the same solution and satisfaction, there cannot in Law-justice, come another reckoning, dying, and payment m-aking after the surety hath payed.

4. There is one and the same acceptation upon the creditor his part, if he accept of satisfaction in the payment made by the surety, he cannot but legally accept of the debter, and cannot pursue him in Law, but must look upon him as no debter. To justifie him is another thing: It being a forinsecall transient declaration of his righteousnesse who beleeves. I speak here of an acception of satisfaction to hurt justice revenging sin, not of an acceptation of obedience.

5. Its one and the same legall effect, *Christ* justified in the Spirit, and risen againe, 1 *Tim.* 3. 16. and we in him as in the meritorious cause are legally justified. Hence he who suffered the same satisfactory punishment, for the same sins committed by us, which in Law we ought to have suffered eternally.

2. He suffered and died for us in our stead and place, especially when the Creditor counts these sufferings, as if we had suffered: So *Paul*, 2 Cor. 5. 14. *If one be dead for all, then were all dead.* And

Scripture and arguments from Scripture prove that *Christ* died in our room and stead.

the *Messiah* was cut off and died *not for himself*, Dan. 9.26. *He did no violence, neither was guile found in his mouth*, Isa. 53.9. Joh. 8.46. Heb. 7.26. *But he was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed*, Isa. 53.5. 1 Pet. 2.23,24,25. *He was delivered for our offences, The Lord laid on him the iniquity of us all. He was cut out of the land of the living, for the transgression of my people was he plagued*, Isa. 53.8. *He bare on his body our sins on the tree.*

3. He who being made under the Law, payed that Law-debt of satisfaction, which the Elect in their persons should have payed, and thereby freed them from the Law-debt of satisfaction: He sustained the person of the Elect in his suffering. But *Christ* being made under the Law payed that Law-debt of satisfaction, which the Elect in their persons should have payed. The proposition is out of doubt, none denies the Minor, but that we should have died eternally in our persons, if Christ had not died for us.

4. He who of purpose took on him our nature, the nature and seed of *Abraham*, and the legall condition of a surety to suffer for us, he stood in our person and room in suffering for us. But Christ took on him our nature, which is common to beleeving Jews, and to such also who are castен off of God, *Rom.* 9.3,4. but not as common to them, but as the seed of *Abraham*, Heb. 2.16.

If Christ was made the curse that was due in law to us, that blessing not due to us might come upon us, then he suffered in our place.

And 5. *Gal.* 3.10. *For as many as are of the works of the Law, are under the curse, for it is written, cursed is every one who continueth not in all things which are written in the book of the Law to do them.* 13. *Christ hath redeemed us from the Law, being made a curse for us* —— not to reconcile all and every one to himself, or to obtaine a potentiall and far off power of salvation. But, v. 14. *That the blessing of* Abraham *might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith.* Not that we might beleeve or not beleeve if we would, that is not the blessing of *Abraham*, Act. 11.18. Act. 15.8 9. *Act.* 5.31. *Phil.* 1.29. and for his *great love he died for us, the just for the unjust, to bring us to God.*

6. And it is thus confirmed, Christ in dying is not looked on as a man; Nor 2. simply as a single man dying; Nor 3. as a publike Martyr or witnesse that all, or none at all if they so will, may get good

of

of him, but by ſpeciall paction if he ſhall lay down his life, and work his work, and ſuffer for our ſins that which we ſhould have ſuffered he ſhall receive his wages and ſee his ſeed.

7. As alſo none who dies as a ſurety or paies as a ſurety, but he beares the perſon of ſuch as he paies for, whoever gives a ranſome for another by way of payment, and whoſoever as a Prieſt offers a ſacrifice for another, he repreſents the perſon offended for whom he offers, ſo does the Advocate act the perſon of the Client, the interceſſour his perſon for whom he intercedes.

8. The phraſe to die for another as a ranſomer ſignifies to dye in the ſtead and perſon of another. *Demoſthenes, orat. ὑπὲρ κλησιφῶντ&* in lieu of *Kteſiphon*. For *Archias*, for *Marcellus*, he pleads it is in Law as if *Archias* as if *Marcellus*, or as if the parties for whi.h *Cicero*, and *Demoſthenes* do plead, were in perſons pleading themſelves. Its true, *Iſocrates* hath ὑπὲρ for *in bonum*, for the favour and good of any; And (*for*) ὑπὲρ notes alſo to do or die for the good and profit of others *Col.* 1.24. *I rejoyce in my ſufferings for you that I may fill up the remnant of the ſufferings of Chriſt for his body*. But if it cannot be denied, but for *Chriſt to dye for his body* is ſomewhat more than for *Paul* or any Martyr *to dye for the body*, then ſure Chriſts dying for his Church (as the more doth include the leſſe) notes Chriſts dying for the good of his Church, and ſomewhat more than for the Churches profit any may ſee *Stephanus* his *Theſaurus*.

Oratio pro *Archia Poeta*.
Oratio pro *Marcello*.
ὑπὲρ σοῦ λαλῶ.
ὑπὲρ σοῦ ἐνίσαμαι.
Demoſth. ὑπὲρ σοῦ. Ἐρώτησον αὐτοὺς μᾶλλον δ' ἐγὼ τοῦ ὑπὲρ σοῦ ποιήσω.

Iſocrates, ὑπὲρ τῶν ἐχθρῶν ὑπτίων ἀυλῶν ἀμείνον βουλευόμενοι. Col. 1.24. ὑπὲρ ὑμῶν. ὑπὲρ τοῦ σώματ& ἀυτοῦ. Homer. Ilia 5. τρεῖς ἐν& ἀντιφέρεσθαι. Three for one ſlain. ἄλλον τινὰ φίλον ἀντὶ βασιλέως ζωγρεῖν. Rex. ἀντὶ πολλῶν λαῶν. II. 1.

ὑπὲρ (*For*) is often the ſame with ἀντὶ, *Paul*, Rom. 9. *I would wiſh to be ſeparated from Chriſt, for my brethren*; that was not that they might be ſaved or not it were contrair to his prayer. 2 Cor. 5. 15. *If Chriſt died for all, then all were dead. The bread is my fleſh which I will give for the life of the world. The good ſhepheard gives his life for his ſheep. I lay down my life for my ſheep. Greater love than this hath no man, that a man ſhould give his life for his friends. It is expedient that one dye for the people*, Joh. 11. *Chriſt hath died for the ungodly*, Rom. 5. in their ſtead. *For the juſt* ν. 7. ἀντὶ *for* noteth moſt frequently

Rom 9 3. ὑπὲρ τῶν ἀδελφῶν ὑπὲρ πάντων ἀπέθανε. Joh 6 51. ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

quently *vice, loco*, in the place and stead: As also, תחת 2 *Sam.* 18. 33. *would God I had died for thee*, Absalom. The LXX. the Syriack version, and the Chalde paraphrase, *in thy stead, I would I had died, and thou remained alive.* Gen. 22. 13. *A sacrifice for* Isaac, instead of *Isaac*, Gen. 44. 33. *I shall remaine pledge* (saith *Reuben*) *for the lad*, תחתנו in pawne for the lad. *Num.* 3. 12. *I have taken the Levites for all the first born, instead of the first born.* So LXX. ἀντὶ παντὸς πρωτοτόκου.

Joh. 10 11. ὑπὲρ τῶν προβατῶν. Joh. 15 13. ὑπὲρ τῶν φιλῶν αὐτοῦ Joh 11. 50. ἀποθανῇ ὑπὲρ τοῦ λαοῦ. Rom. 5. 6. ὑπὲρ ἀσεβῶν. v. 7. ὑπὲρ δικαίου. LXX. ἀντὶ τοῦ. 2 Sam. 18. *Syria-versio* Quis dabit me mori loco tui? *Chaldæ. Paraph.* Vellem quod mortuus essem, & tu mansisses hodiè filii mi. Ge. 22. LXX. ἀντὶ Ἰσαὰκ τοῦ υἱοῦ αὐτοῦ Gen 44. LXX. ἀντὶ τοῦ παιδίου. Mar. 10. λύτρον ἀντὶ πολλῶν. Mat. 20. 28. καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. LXX. ἀντὶ ὀφθαλμοῦ. עין תחת עין 23. *dabis* נפש תחת נפש LXX, ψυχὴν ἀντὶ ψυχῆς. *Dabis* ארס תחתוך LXX. ἀντὶ. *Prov.* 11. 8. LXX. ἀντὶ αὐτοῦ ὁ παραδίδοται ἀσεβὴς. Job 34. 24. *Heb. as before.* Psal. 45. 16. LXX. ἀντὶ τῶν πατέρων. Job 16. 4. LXX. ἀντὶ τῆς ἐμῆς Mat. 2. 22. ἀντὶ Ηρῴδου τοῦ Πατρὸς αὐτοῦ.

2. When a ransome is given for another in point of justice, *Mar.* 10. 45. *Christ gives his life a ransome for many*, Mat. 20. 28. *He came to give his* (deare precious) *life a rarsome instead of many*, 1 Tim. 2. 6. ἀντὶ λύτρον, *a counter ransome for all.* Mat. 5. 38. *Eye for eye, tooth for tooth.* Exod. 21. 23, 24. *Thou shalt give life for life. Give that peece of money for thee and me*, Mat. 17. Isa. 43. 4. *I will give men for thee, and people for thy life.*

3. It is used thus, when a man is given in place of another, Pro. 11. 8. *The righteous is delivered out of trouble, and the wicked cometh in his stead*, Job 34. 24. *and he makes others to stand in their place*, Heb. as before, Psal. 45. 16. *instead of fathers shall be sons.* Job 16. 4. *Oh! if your soule were in my souls stead.*

4. It is when the son comes in the room and stead of the father, or one kils another, which is a sad exchanging of one person for another, and though the following King does not act in the person, or by the name and authority of him who went before, yet there is one person changed, and another raigns in his place and roome. 1 Chro. 14. 1. *Abijah slept, and Asa his son raigned in his stead.* LXX. ἀντ' αὐτοῦ 1 King. 3. 7. *Thou hast made thy servant to raign in the room of* David *my father.* LXX. ἀντὶ Δαβὶδ τοῦ πατρός μου. 2 King. 11. 43. *Rehoboam reigned in his stead* ἀντ' αὐτοῦ, *Chal. Paraphrastes.* pro eo 31. *Abijah raigned in his stead*, ἀντ' αὐτοῦ. 2 King. 1. 17. *Joram raigned in*

his

his stead, LXX. ἀντ' αὐτοῦ. 1 King. 15. 28. *Baasha slew him and raigned*, ἀντ' αὐτοῦ. 2 King. 8. 15. *He slew him*, and Hazael *reigned*, ἀντ' αὐτοῦ. 2 Kin. 15. 10. *Shallum slew him*, and *reigned in his stead* ἀντ' αὐτοῦ ver. 14. *Menahem slew him*, and *reigned* ἀντ' αὐτοῦ. ver. 30. *Hoshea smote him*, and *reigned*, ἀντ' αὐτοῦ. So *Esth.* 2. 4. *Eccl.* 4. 15. 2 *Sam.* 17. 25. *Gen.* 30. 2. 1 *King.* 16. 10. *Zimri* raigned, ἀντ' αὐτοῦ. *Ezek.* 16. 32.

Joseph *heard that* Archelaus *did raigne in the room of* Herod *his father*, Mat. 2. 22. *Tremellius* and *Trostius* both turne it, *loco Herodis*, Mat. 5. 38. *eye for eye*: Its the same word חלף Mat. 17. 27. *give it for me and thee.* The same word Luk. 11. 11. *if his son aske a fish*, *for a fish instead of a fish. Tremellius* and *Trostius*, *in place of a fish*, loco piscis, *he will not give him a serpent.* Rom. 12. 17. *neither render evill for evill*: So the same in both Languages is, 1 *Thes.* 5. 15. ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ ἀποδῷ, and 1 Pet. 3. 19. and 1 Cor. 11. 16. *Her haire is given her instead of a covering.* The same word in the *Syriack* is 1 *Pet.* 3. 18. *The Lord Christ died, the just for the unjust*: *instead of the unjust*, *Christ is*, Gal. 3. 13. *made a curse for us, in our stead.* Mat. 20. 28. *Syriack*, that he might give his life *a redemption for many*, חלף *vice multorum.* And the same is *Mar.* 10. 45. and *Rom.* 5. 6. *in due time Christ died for the wicked*, ὑπὲρ ἀσεβῶν. *Syriack*, חלף רשיעא *pro, vel vice improborum.* 8. *While we were sinners Christ died for us.* חלפן ὑπὲρ ἡμῶν *in our place*, 2 Cor. 5. 15. *If one died in place of all men, all were dead.* Mark. 14. 24. *This is my blood of the New Testament which is shed* דחלף *for many*, *loco multorum*, Luk. 22. 20. *This cup is the New Testament in my blood, which is shed in place of you.* Joh. 10. 11. *The good shepheard laies down his life for his sheep*, *in place of his sheep*: The same word Joh. 11. 50. *Know ye not that it is expedient that one man die in the place of the people, and that the whole people perish not.* Then the intrinsecall end of Christs dying consisteth not with the perishing of these for whom he died: for he died that the whole people should not perish. 1 *Tim.* 2. 6. *Who gave himself a redemption for every man.* Tit. 2. 14. *Who gave his soule instead of us.* Heb. 2. 9. *Who tasted death in the place of every*

Trostius. *Syria ve sios* חלף *Loco Herodis patris sui.* ἀντὶ ἡμῶν μὴ σῦ. Tremel. Trostius, *vice piscis*, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ. Rom. 12. 17. κακὸν ἀντὶ κακοῦ. *Syr.* חלף ἀντὶ περὶ βολαίων. Tremellius Trostius, ἀντὶ πολλῶν. חלף *pro multis* fed Mat. 2. 22.

vertunt loco. חלף כל נש *pro, vel vice omnis hominis.* דחלפיכון *loco seu vice vestri.* חלף עניא *loco ovium suarum.* חלף עמא *vice populi*, 1 Tim. 2. 6. חלף כלאנש *loco omnis hominis*, 1 Pet. 2. 21. חלפן pro nobis, *vice nostri.*

man

(Instead) or (for) another cannot note alwaies *for the profit and good of another*, but it must make nonsense.

man. 1 Pet. 2. 21. *Christ died in stead of us*, 1 Pet. 4. 1. Rom. 9. 3. *I pray that I were separated from Christ instead of my brethren.* The same word so constantly used can hardly signifie, *for the good* and profit either of things or persons: As *Luk.* 11. 11. will the father give the son a serpent instead of a fish, for the good and profit of a fish? 1 Thes. 5. 15. *See that none of you render evill for evill*, i.e. evill for the good and profit of evill? a wild sense, and it is wilder in the case of persons, when it is said, the son raigns, ἀντὶ πατρὸς αὐτοῦ, so often by the seventy Translatours, instead of his father, that must be for the good and profit of the dead father. But nothing can be wilder, than to say *Jehu* killed *Ahabs* seed, and *Zimri* slew his Master *Elah*, *Hoshea* slew the King, and *he raigned in his stead* (as the Seventy say not once) that is, he raigned for the good and profit of the King whom he slew, and so slaying of Kings, and rooting out the race and posterity of Kings, shall be their good and profit.

Socinus *de Servato.* l. 2. c. 8. *Cateches. Racovien.* c. 8. pa. 183, 184. The vain reason of *Socinians*, that *Christ* died not in the place and room of sinners, because he died not in the place and room of sins and transgressions; retorted and answered.

Socinus, and the *Catechisme of Raccovia*, saith, *if to die for sinners be as much as to die in the place and stead of sinners, then to die for sinnes must be to die in the place and stead of sinnes, then to die for sinnes must be to die in the place and stead of sins. Ans.* These and the like argue much the vanity of *Socinus*, if this be retorted, as justly it may. Then as Christs dying for sinners, is for the good, profit, saving, beleeving and confirming of the faith, establishing the comfort of sinners, then by the like Christs dying for sins, must be to save sins from hell, to bring sins to God, that sins should not live to themselves, and to establish the faith, the consolation of sins; whereas Christ died not for sins as for sinners, that he might save sins, but to dissolve the works of the devill, to take away sin, 1 *Joh.* 3. 9. *Joh.* 1. 29. Christ dies one way for sins, and another way for sinners: The Physitian one way cures the disease that it may be rooted out and be no more, and another way the diseased person, that he may live and be in health.

CHAP.

CHAP. IV.

How we are in Christ dying, and crucified in him. 2. A twofold crucifying of us with Christ. 3. A discourse of mortification. 4. The actings of the mortified. 5. That we are to be mortified in our affections to every thing that is not God.

IT is objected, *that we were not borne, nor had we any being, when Christ died, then we dyed not in Christ, nor could we rise, ascend to heaven, nor sit in heavenly places with him?* *Answ.* But 1. in *Physicall* actions there is required the reall existence of the worker. Not so in legall actions, for as we had no being, who now beleeve, when Christ died, so our sins had no being; How then could our sins, that were not, deserve punishment? Yet I desire to beleeve that *Jesus Christ* 1 Pet. 2.24. *his own selfe bare our sins in his own body on the tree.* And that *he was wounded for our transgressions, and bruised for our iniquities*, who now live, *Isa.* 53. 5. and they cannot deny this, who teach that *Christ* died for the sins of the world, none excepted. And the child in the wombe, when the father is absolved from treason is really and in Law restored to his fathers inheritance: And the sucking child may be crowned a King, and take possession of a Kingdome, and take the oath of loyalty of the subjects in the person of another, though *physically* he neither do, nor know what is done, but sleep in the armes of the nurse. So we legally in *Christ* satisfied, our nature in Christ was crucified, and we, though not born, did satisfie and suffer satisfactory punishment in *Christ*. Heb. 1. 3. *Having by himselfe purged our sins, he sat down on the right hand of the Majesty on high.* Heb. 9. 28. *So Christ was once offered to beare the sins of many.* And in him we were (*legally*) crucified, and dead to the Law: As *Gal.* 2. 19. so as Christ once being dead and crucified, the head and members, whole Mysticall Christ is dead to the Law, and *Christ* can die no more, for he cannot satisfie and pay the debt twice: And so we are in him dead to hell, to wrath, to Law-vengeance. Sathan raises a discussed plea a-

We legally dyed & suffered for sin in *Christ*, although many of us for whom he died, were not then born, and neither we nor our sins had any being.

Christ willeth not that we answer plea's that he hath answered, and that by unbeliefe, we trouble our selves with debt that he hath payed.

gainst the conscience, *thou art a sinner, and under the curse of the Law.* There is no answer to that, but by beleeving I was with *Christ*, crucified, and am dead to the Law and dyed to death first and second. For *Christ* suffered mysticall, *Christ* legally satisfied, and so did I in him, (I speak not now of personall suffering with, or for Christ) and therefore that is a plea of Sathans forging, and taken away. And unjust summons may be answered by non-compearance; and by the appeale of faith to *Christ* who having payed the debt sits Judge upon his own debts, which he himselfe payed, and therefore cannot suffer these for whom he died to suffer for his proper debt, which once he payed. The husband cannot endure the wife to be imprisoned for the debts which he made his own and fully satisfied.

Obj. 2. *All men must dye and return to dust, and so must sinners, as the Law requires, therefore Christ died not for thee?*

Socinus, *de servato.* l. 2. c. 8. *Quomodo igitur vice & loco nostri Christus est mortuus, si nos quoq; perpetuo eidem mortis generi exposiți sumus?* Crellius, *adversus* Grotium, c. 9. par. 9.

Ans. *Socinus*, and *Crellius* object the same, which Sathan doth. For that death in the hew and colour of Law-wrath is holden before a beleever now and then under doubting as a temptation. For we suffer not death such as Christ suffered, to wit, for sin, watered and affected with the curse of the Law; nor must we measure death from body or bulk of departing, but from the salt, and worst of death, which is the curse, and that being removed, we never dye, *Joh.* 11. 26. *Joh.* 5. 24. no more look upon death in the Law, for there it raigns, but in *Christ*, and in him death is dead and removed; the formall demeriting power is removed, when the Law is satisfied: And a beleever being dead to the Law is dead to the curse and to the worst of death, as Christ is dead to it now.

How we die, though *Christ* have died for us.

Obj. 3. *But the conscience of the beleever, suppose there were no devill, challenges him of sin, and therefore that he is under a curse?*

Ans. The conscience may be the factor and deputy of Sathan in that also, for it is the deposing of Christ from his Office of Mediator

We depose *Christ* (with reverence to his holinesse) from his office of Mediator, when we embark, having once beleeved in him, in a new plea with the Law.

diator in satisfying and answering by his death all the demands of the Law, there is none but Christ, when the Law demands bloud and the torments of the second death, can plead any thing on the contrair. Rom. 3. 19. *We know that what things soever the Law speaks, it speaks to these that are under the Law*: but the Law speaks not then to a beleever, for he is under grace, and so is not in tearms of treating or parleying with the Law. Christ was crucified, and the beleever is *legally* crucified with Christ, buried and risen again with Christ. 1. Then the Law is not his judge, it spake to Christ and condemned him and put him to death, when he was under the Law, and condemned you in him, now you say, Christ is not condemned & crucified, when ye enter in a new treaty with the Law to receive a new sentence from it, and thus ye undo what Christ hath perfectly done. 2. To hearken to conscience componing and making another paction with the Law than Christ hath made, is to take the plea that Christ hath embarked in, off his hand; ye are to stand still and be silent, and beleeve that Christs dying, and your dying in him, is a closing of a satisfactory bargaine with the Law. *Christ condemned sin in the flesh*, by taking on his flesh the curse due to us for sin, and *for sin*, that is for sins cause, that it might be taken away, *he sent his Son to dye*, Rom. 8. 3. and judge and condemne sin. 3. This is to mistate a question well debated and discussed by Christ; for he being *the end and perfection of the Law*, hath silenced, and satisfied the Law, and to what use can it serve to make a new plea and a bastard controversie with a satisfied party, or to hearken to conscience which craves in the name of mistaken Law well payed debts, and this is but Sathan abusing the Law, and feigning Letters of Caption in the name of the Law to trouble the quieted conscience of a beleever. But its safest to say, I stand to what Christ hath done and suffered to fulfill the Law, and I beleeve I was crucified in him, judged, and condemned legally in Christ: and what can you seek more of an ill-doer? He is condemned, crucified, hanged on a tree, and so is justice quieted. Some raise the devill and a storme in the soule, and cannot calm it againe: It is not good to provoke, irritate, and waken a sleeping dog. There is quietnesse and peace of beleeving what Christ hath done as well done, and comfortably to rest on his deed by faith. Hence a case

We are not to act of new a plea with the Law, being now in another kingdome and freed from the Law.

of some, who, because they are under deadnesse and security, de-
We are not to desire a Law-wakening under Gospel-deadnesse.
sire a wakening of conscience, and Sathan hath taught some to commit some hainous guiltinesse, that they may fall in the hand of justice, and so be wakened, and Sathan gives them their fill of it. Hence we had rather take a Law-way which is not Gods way, as lye under deadnesse; there may be a legall looking upon deadness, whereas it is a Gospell in that we should be humbled for, and in which we shall not please our selves; but no man freed from the Law and brought out of prison should be willing or desirous to return to the dungeon againe. We should let *God* guide us under a feaver and not be our own Physitians, but be quiet at Christs part, if he be pleased to cure by contraires, and to quicken me by deadning me, or to make a soule humble by smiting with a spirit of pride: its good, we are to submit.

Obj. *How could we be in Christ as in our surety* (for saith *Arminius*) *we did not give nor appoint Christ to be our Cautioner or Surety?*

Ans. It is evill arguing of *Arminius* or *Sathan*, who would make the union either naturall or legall betwixt us and Christ, weake, far off generall, and such is betwixt Christ and Pagans and all the world: But this reason is nought, for we sinners were not born and very nothing, when God made the first *Adam* our father and head in Law as in nature, nor had we any hand or action in substituting the first *Adam* in his place, and yet we sinned in *Adam*, and his sin is ours, by divine imputation. But can any deny but Christ on the Crosse did act the cause of many beleevers not born? This is peculiar to this dispensation, that the creditor not the debter, appoint both the Law-head, and the Evangelick Surety. The Surety had from us a Cautionary, sponsory, and deputed nature, but no subscribed commission from us, it was in the heart of the Creditor by grace efficacious to obtain our consent, and to make a sort of legall marriage assuming our nature before we either knew our husband, or gave consent to the marriage-Covenant. As the Advocate speaks in the person of the Client absent and sleeping & when the Client hears and sees how his cause is promoved, he both assents unto, and renders thanks and praises to the Advocate: and so the absent and far off Client not knowing

We sinned in *Adam*, though we had neither being nor hand in making *Adam* either our naturall or Law-head, so may we be legally crucified with *Christ* our surety, though we had no hand in appointing *Christ* to be our surety.

any

any thing does act in the Advocate. And how many answers doth our Advocate in Heaven make for sinners on earth in his pleadings, of which we know not in particular any thing? Nor doth Christ speak or plead for beleevers as a private man, nor appeare in his Name as it were, but in our person.

Neither is here a faining of a person here, or a borrowed and fained redemption, therebe these five here. 1. A Redeemer *Christ*. 2. Persons redeemed, *sinners*. 3. A Lord from whom we are redeemed, the *Lord Jehovah*, not simply, as God, he is the party from whom we are redeemed, but God as the offended Law-giver, who had us liable to externall punishment. 4. There was a *price*, the life and bloud of *God*, which though not profitable to *God* (for that is extrinsecall to satisfaction reall) yet an abundant compensation to justice for declarative glory taken from *God* which is the nature of reall satisfaction. 5. There is here a God just, true, holy, unchangeable, to whom the price is payed. Nor does *Christ* sustaine the person of the enemy Satan from whom we are redeemed, for he is but the *lictor*, who then had no right to detaine us, we are redeemed from evils of sin and punishment: Nor doth Christ in suffering sustaine the person of God. Hence, from our being crucified with Christ crucified, something is to be said in a practicall way of our mortification; for mortification flowes originally from Christs death, we being crucified in him and with him, *Gal.* 2. 20.

All the requisits to a reall satisfaction are in Christs dying for us.

Q. *What is mortification?*

A. It is a deadning of the whole powers and inclinations of the soule in their bentnesse and operations in order to things forbidden by the Law of God, or in things indifferent & commanded. Hence, not the affections only, but the understanding and mind must be deadned. And therefore this is no mortification untill sin originall be subdued in its damnation by Christs death, and in its dominion by the Spirit of Sanctification, A tree is not withered while standing on its root, bulk and branches are green and flourishing: Its much to know the withdrawing of sap and life from the root and the vitall parts of old *Adam*. The ebbing of a River is not the drying up of it; the new birth only is mortification.

What mortification is.

Q. 2. *Since mortification comes only from Christs death, what is the influence of Christs death herein?*

Ans.

Mortification comes from *Christs* death as from a real cause and from a real new principle procured by the death of Christ.

Anſ. The influence is reall, *ad modum cauſæ phyſicæ*, the merit of bloud hath *bought us from our vaine converſation*, 1 Pet. 1. 18. *Chriſt* dying doth merit by bloud the Spirit, and infuſed grace, which deadens the whole life of ſin. Evangelick Arguments from ten heavens, from ten Goſpels working morally and in a ſwaſory way, cannot more work mortification than touching can make a reall change on a dead corps; we were legally dead and crucified in Chriſt, and with Chriſt, when he died, many not being borne then: But in the infuſing of the life of God, Chriſt applies the reall principle of mortification. Now the redeemed *from a vaine converſation*, 1 Pet. 1. 18. *from the preſent evill world*, Gal. 1. 4. is as reall and proper a bargain, except we follow *Socinus*, *as redemption from the wrath to come.* 2. *Chriſts* death hath an influence morall and ſwaſory to work mortification: As 1 Pet. 1. 16. *Be holy.* 17. *Paſſe the time of your ſojourning in feare. For ye are bought* with his bloud *from your vaine converſation.* And 1 Pet. 5. 1, 2. *Chriſt hath ſuffered in the fleſh, therefore be mortified to your luſts*, and ſerve them not, as the Gentiles do: So *Col.* 3. 1, 5. But the action moral of the Goſpel doth not work upon the naturall man: for like works upon the like; carnall reaſon upon a carnall ſpirit; and ſpirituall Arguments upon a renewed man; as an Argument from a painted feather works upon a child, more than an Argument from an inheritance, which no doubt will work upon a man come to age, and yet neither the one nor the other works upon a renewed mind to remove him off *Chriſt* his rock. Hence it is, 3. that Acts of Omnipotency are uſed as morall Arguments: alſo, *God works in you to will and to do, therefore worke out your ſalvation.* And chooſing, redeeming, calling, juſtifying, quickning, converting, are brought in as cauſes in Scripture, both reall and morall; but they worke morally on reaſon, where there is an impreſſion of faith and principle of life. The Goſpell works on an unrenewed man to perſvvade him almoſt to be a Chriſtian: Ye may perſvvade a youth to a courſe, and get his vvord, conſent, and vvrite; but becauſe reaſon is green and young, he falls off it againe, but a man of judgement ſhall ſtand to it: yet if he be not renevved, reaſon is alſo green and ravv before a ſpirituall temptation.

Goſpel-arguments how and upon whom they work.

When reaſon is green, adherence to a courſe by perſwaſion is unſtable.

Queſt.

Queſt. What are the actings of a mortified man?

Foure ſorts of conſiderable actings in one mortified.

Anſw. No actings. 2. Slow actings and lent. 3. Actings indifferent. 4. Cloſing with contrair providences, reproaches, work not on mortification to fire the man. Pſal. 35. 12. *They ſpeake miſchievous things.* 13. *But I, as a deafe man, heard not. David feared to be the reproach of the fooliſh*: Such a caſe, though from *God*, would raiſe a cry in a child of this world. Pſal. 39. 9. *I was dumbe, I opened not my mouth, becauſe thou didſt it.* A mortified man is dead to the *voice of men-ſingers and women ſingers*, and muſicall inſtruments of all ſorts, *Eccleſ.* 2. 8. and houſes, gardens, vineyards, orchards, great poſſeſſions, cattell, treaſures, gold, ſilver are all as muſick to a dead man: and repenting *Solomon* now mortified, looks on them as a wiſe man upon experienced *vanity and vexation of ſpirit*. Will he ſing and dance at a ſhadow? Except a mad man, none will do that. 2. If any thing, without a child of *God*, worke upon him, they move him not much: Pſal. 131. 2. *Surely I have behaved and quieted my ſelfe, as a child that is weaned of his mother, my ſoule is even as a weaned child.* Acts 20. 24. *None of theſe things move me*: I make not much reckoning of bands. *Peter*, 1 Pet. 4. 12. *will have the ſaints not to think burning quick, ſtrange*, graces motions are quiet, ſlow, modeſt there is not much fire in the ſpirit of a weaned child: A mortified ſoule is as a ſea that hath no winds, nor low ebbings, nor high ſpring tides. Grace ſtirres leiſurely and lently toward all things, except to *God*: were there ten Paradiſes offered to it, it cries not, a dying mans pulſe beats weakly, Grace ſhouts at nothing, wonders at, and admires nothing; weeps ſlowly, laughs ſlowly, ſings weakly, eats ſlowly, drinks not wantonly, feaſts, and yet trembles and feares whether it be the outward or the inward man. *David* ſaies it well, Pſal. 62. 2. *He only is my Rock* —— *I ſhall not greatly be moved.* The beleever ſings, and yet he is not wanton; and weeps and yet is not ſad; dies, and yet lives; is fervent in the cauſe of *God*, and yet ſtayed and compoſed in ſpirit. 3. The actings of mortification are indifferent, not fixedly bent upon any thing but *God*, no not upon the Ark and ſpirituall comforts. Weeping *David*, 2 Sam. 16. 25. ſaith to *Zadock*, *carry back the Arke of God into the City* (better I want my comfort, than the Arke be taken)

1. No actings are in the mortified at moſt moving objects.

The motions of grace are quiet & ſlow.

The actings of a mortified man in order to all created things, are indifferent, not peremptory, not ſo abſolutely fixed but he can quit them for God.

taken) *if I shall find favour in the eyes of the Lord, he will bring me againe and shew me both it and his habitation.* 26. *But if he say, I have no delight in thee, here am I, let him do to me as seemeth good unto him.* O how sweet, when for God, *Moses* can lay down his personall satisfaction in a share of life eternall. What if he trample upon my eternall Crown, I should lay it down at his feet; and is not this mortification? Should he hide his face, for eternity, from me, and I never see him in his manifestations, so his glory shine in my everlasting sad desertion; there is required an indifferency to all created things without; no peremptory and absolute fixednesse of the affection to any good, God excepted, is good: the contrair of this is an ingaging of the heart more than is right to any thing, *give me children, or then I dye*, there should be a contented living without children, if God so will: love the creature, as if ye loved not, the Lord would have us hungring for the creature, and yet not eagerly desiring, and thirsting, and yet have a lent and well ordered appetite to drink: love the child, but let the heart cleave leisurely to the child. Plowing, and no heart-labouring, buying, and selling, and no heart-ingaging to the bargain is best here. 1 Cor. 7. *They that have wives should be as if they had none.* 30. *And they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they possessed not.* In the acting of affections toward the things of this life, as father, mother, husband, wife, children, houses, gaine, beauty, honour, and new bought farme, there would be a godly distance of the heart from the thing ye do; Loving. and no loving; rejoycing, and no rejoycing; weeping, and no weeping; speaks most mortification. We cannot do here, except sinfully we over-doe, and the out-goings of the heart to the creature must be fiery, which is childish, whereas mortification is a gracious well composed grave temper of the aged in Christ. There is a fire-edge and a fervour or feaver of affections even to spirituall objects that are created at the first conversion for mortification does not so soon begin as the new heart. As for *God*, love as one that loves, desire and desire, and when he hides himselfe, weep as if you weeped, so the weeping be terminated upon *God*, not upon his dispensations, to quarrell at, and censure

Actings terminated on *God* may be fiery.

ſure his waies, but let the out-goings of the heart to God, and to Chriſt loved and longed for, be with fire, and full ſtrength, *Cant.*3.1,2,3,4. *Cant.*2.5. *Pſa.*42.1,2,3. *Pſa.*84.1,2. *Joh.*20.13. *Luk.*7.38. *Rev.*1.17. 4. Its mortification to have a heart cloſing with all providences. Phil.1.21. *To me to live is Chriſt, and to dye is gaine*: To live is good, to dye is good, becauſe the Lord ſo wills, the Lords giving is to *Job* praiſing, and the Lords taking away is to *Job* praiſing. Phil.4.12. *I know both how to be abaſed, and how to abound: every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.* If I dye, it is good; if I live, it is good; if I be full, and rich, it is good; if I be hungry, and poor, it is good; if *David* be on the Throne, it is good, and he ſings Pſalms: if he be chaſed barefooted, and aſhes on his head, by the aſcent of Mount Olivet, it is good; he alſo praiſes and ſings Pſalmes, 2 *Sam.*15.30. *Pſa.*3.1,2,3. If he be at home in his houſe, it is good, he praiſes, *Pſa.*30. *Pſa.*101. If he be baniſhed in the vvilderneſſe, and chaſed from the houſe of *God*, it is good, he praiſes, *Pſal.*42. *Pſal.*63. *Pſal.*84. Nothing fals vvrong to a mortified ſoule. The people cry Hoſanna, Chriſt bids them rejoice, *their King comes*, *Zech.* 9.9. The vvicked ſpits on his face, and plucks off the haire that is good, *Iſa.*50.6. I *gave them face and back* to be doing their vvill. Heat to a gracious ſpirit is good, cold is good, joy is good, ſorrovv is good health is good, ſickneſſe is good: *Ezekiah* gets a victory, the *Aſſyrians* are ſlain, that is good. *Iſaiah* prophecies that all that are in his houſe, and his treaſures ſhall be ſpoyled, and his children carried captive, *good is the word of the Lord*: Is ſpoile and captivity and the ſvvord good? Yea, *Ezekiah* cloſes vvith it, *Iſai.* 39.8. Grace vvonders at nothing, laughs at nothing, vveeps at nothing but faintly, rejoyces at nothing vvantonly; cloſes vvith all, ſaies Amen to all: for Chriſt vvas crucified for me, and I am crucified in, and vvith him.

Mortification ſweetly cloſes with all providences.

Q. 3. What are the ſpecies or ſorts of mortifications, that vve may knovv the true mortification?

A. 1. It is hard to give the diviſion of them logically: There is 1. a naturall mortification, there is no fire in the affections of ſucking infants to Crovvns, Kingdoms, to treaſures of Gold and Sil-

Mortification or deadnesse meerly naturall, only because the Tools are broken and the horse wearied, hath nothing to do with the death of *Christ*.

ver, that is not mortification, but virtually there is as much fire in a flint stone, though formerly it be cold, as may burn twenty Cities. Concupiscence driven away from the aged, *Eccles.* 12. the hearth-stone is cold, and there is in it such a deadnesse to lusts, not because of deadnesse of sin Originall, it lives, as the soules of the old men live, but because the tooles are broken, the animal and vitall spirits are weakened, the man loves the journey, but the horse is crooked and laid by, there is nothing of Christs death here.

2. Compelled mortification is not from *Christs* death.

2. There is a compelled mortification, sicknes and withered arms and legs, and strong fetters in the prison, poverty and want, care for bread and the armed man poverty that hath a sharp sword, *necessity* blunts the affections in their second acts, the man hath no mind of whoring: And many drinke water, who through *Christ* crucifying are not mortified to wine and strong drink. 1. There is often in this, an ignorance of *Christ* crucified, and no faith. 2. A reluctancy to divine dispensation, and no gracious submission to God, which is in one crucified to the world.

3. Philosophick and bookish mortification not from *Christ* crucified.

3. There is a Philosophick mortification to the creatures, which are seen by the light of nature to be very nothing and most unsatisfactory to the naturall man: but there is no supernaturall deadnes in the heart wrought by the death of *Christ*. *Archimedes*, and other great spirits, sick of love to know the nature, motion, and influence of the starres, and pained with a speculative disease of books, and to know much, do contemn and despise honour, gaine, pleasure, the three idols, of ambitious, of covetous and voluptuous men; but there is no deadnesse, no blunting of the operations of the soule toward the idoll vvorld, flovving from the beleeved in the crucified Lord of Glory, except you say that *Plato*, and *Aristotle*, and such vvere crucified vvith *Christ*: Learning vvorkes not morfication.

4. Superstitious and religious mortification, *Luther Com.* on *Gal.* 6, 14.

4. There is a religious or a madly superstitious mortification. *The Monks* (saith *Luther*) *dreamed that the world was crucified unto them, and they unto the world, when they entered into their Monasteries, but by this meanes Christ is crucified, not the world: Yea, the world is delivered from crucifying, and is the more quickened by that opinion of trust they had in their owne holinesse*

*lineſſe and righteouſneſſe. Col.*2.23. In will-worſhip, in humility, and neglecting of the body; not in any honour to the ſatisfying of the fleſh. There is much vain and counterfeit mortification; and *Papiſts* have as good warrant to ſacrifice their lives to *God*, and to offer a bloudy ſacrifice unto God, under the New Teſtument, as to ſhed their own bloud in whipping and ſcourging, and ſuch bloudy worſhip, hath the ground of mortification that *Baals* Prieſts had to launce themſelves with knives to the effuſion of bloud. And the ſame may be ſaid of pilgrimages, of voluntary poverty, in which (as *Luther* ſaid) the world and all their luſts are quickned.

5. Not unlike to this is the Phariſees mortification, in which they are not crucified with *Chriſt*, but alive and vigorouſly ſtrong to ſelf-righteouſneſſe, to merits, to dead works. 5. Phariſaicall mortification.

6. There is a civill or morall mortification which hath divers branches. As 1. *Seneca* teacheth that nature is ſatisfied with water for drinke, and a turfe for a houſe, yet he was a covetous man himſelfe. And ſhall *Horatius Cocles* be a mortified man, becauſe he defended the *Romans* againſt the three *Curiatii* alone? Though the bloudy Gallant killed his own ſiſter? And was the ſtate mortified who pardoned him that bloudy fact, for his gallant ſervice? And *Decius* father and ſon who ſuffered ſo much for their Countrey, and loved it more than their own bloud? And muſt *Africanus Major*, and *Cato*, who ſuffered for the liberty of the publick, and *Diogenes*, who lived on herbs, be mortified men to the world? But what avails it to be dead to the bulk of a bit body of clay, and yet be alive to vain-glory? 2. There is an occaſionall deadneſſe riſing from the ſight of a father, a brother a friend dead, not from the death of *Chriſt*. An unbeleever dies with his word, *I would not live for all the world*, and *we are like water ſpilt on the ground*. The houſe is burnt, all ſpoyled treaſures and the ſtock, by land and ſea-robbers are plucked away; and riches have wings. Hence, mortification tranſient for a time: but luſts fallen in a ſwoon, are not dead, they riſe again and live. 3. There is another tranſient mortification, as Dr *Preſton* obſerves, when the conſcience is affrighted with Judgement and ſome ſtre-ſlaught of reſtraining grace is up. 4. A good calme nature naturally either dull and ſtupid, or ſome clement and meek diſpoſition, and free of 6. Civil mortification. D. Preſton *Serm.* 1. *of mortification.* p. 8, 9.

the fire that often follows the complexion, and hampered in with teachers, parents, company, education, learning, seems a mortified nature. But that is true mortification, that flows from faith in a humbled crucified Saviour and it is not to beleeve that *Christ* was mortified in our room and place, as *Saltmarsh* and *Antinomians* would say. Faith in *Christ* crucified is our mortification causatively, *in radice* not formally.

Q. 4. To what things must we be crucified?

*Ans. Gal.*6.14. To all things created, to the world; we condemn and despise and hate the world, and the world does value us nothing.

1. Mortification to *self.*

1. There is a deadnesse to *self* which was in Christ our samplar of mortification Rom.15.1. *Let us not please our selves, but beare the infirmities of others.* 3. *For even Christ pleased not himselfe.* *Selfe* loved and adored, and mortification do not consist, too much life in apprehension, and admiring *selfe*, argues deadnesse of deadnesse and of mortification. Was not Christ a noble *selfe*? Yet for the Lord, and his ransomed ones, Christ got above noble excellent *selfe.* It is true, there is a renewed spirituall *selfe*, a new *I* in the Saints, οὐκ ἔτι ἐγὼ, Rom.7.17. *Now it is no more I that do it, but sin that dwels in me.* Gal.2.20. *It is not I that lives, but Christ lives in me.* Mortification sets us above new ἐγὼ renewed *selfe*, and regenerated and crucified *I*; it being a created excellency that we are not to adore.

2. Mortification to will.

2. Mortification requires a deadnes to the will, as in *Christ*, *not my will, but thy will be done*: Much life in the will to created things, speaks little or no mortification. *Christ* excelled in this, *Joh.*5: 30. *I seek not mine own will, but the will of him that sent me.* O what court, and power, and life hath our will? And how soone the will is broken and dead, then is the man broken, dead and crucified with Christ. Much will, much life of sin: See *Joh.* 5.40. *Ye will not come.* Luk. 19.14. *We will not have this man to raigne over us.* See *Mark* 6.25. *Mat.*1.19. *Mark* 15.15. *Acts* 24.27. *Acts* 25.9. *Luk.*10.29. *Rev.*22.17. All will, argues no mortification.

Much will, much life, all will is no mortification.

3. Mortification to life.

3. There is required deadnesse to our life, which was eminently in *Christ*, *Mat.*20,28, 1 *Tim.*2,6, *Joh.*10,11, So *Paul*, *Acts* 20,24.

20.24. Ye speake of bonds and affliction, *But none of these things move me, neither count I my life deare to my selfe, so that I may finish my course with joy.* To be mortified to life, is to hate the life, *Luk.* 14.26. for Christ. And *Revel.*12. they overcame: mortification was their victory. *v.*11. They overcame, *for they loved not their lives unto death*: Love of life is the life of sin when its not loved in God.

4. Mortification to wisdom: there is a paper sicknes for many books.

4. We must be dead to wisdome, and to all the gifts of the mind; for the wisdome of the world is foolery, and *God* hath befooled it, when it comes in competition with the wisdome of the Gospel, 1 *Cor.*1.18,19. except we be dead to it, we cannot glory in the Lord. 27,28,29. Compared with *v.*31.

2. There must be a deadnesse to learning, to books, and book-vanity, *Eccles.* 12.12. *There is no end of making many books, and much study is a wearinesse of the flesh.* Eccles.1.17. *And I gave my heart to know wisdome, and to know madnesse and folly: I perceived that this also is a vexation of spirit.* 18. *For in much wisdome is much griefe, and he that increaseth knowledge increaseth sorrow.* *Paul* spake more with tongues than they all, 1 *Cor.* 14.18. but he was dead to that gift, he had rather have brought them nearer to *Christ* 1 *Cor.*4.10. *We are fooles*, and hardly we can away with that; *but we are fools for Christs sake*, and for the interest of Christ and the Gospell, let us be so counted. Its nearnes to Christ that makes us for him to be willing that what is most eminent in us be trampled upon, even shining wisdome, sciences, arts eloquence, *knowledge which puffeth up.* Yea, there is (3.) required a deadnesse of the knowledge of Gospel-mysteries 1 *Cor.* 13.2. *Paul* was not rude in knowledge, but he was dead to that; and would not glory in that. And (4) they are not crucified with Christ, not dead to opinions and sides, and to lead factions: *I am of* Paul, *I am of* Apollo, was no honour to *Paul* in his own esteeme, 1 *Cor.*1. *What? was* Paul *crucified for you? or were ye baptized in the name of* Paul? Who excels in learning, who ad-

5. Mortification to learning & books. *Ptolomæus Philadelphius* King of Egypt gathered in the Bibliotheck of *Alexandria* 40000. books. *ad luxuriam non ad utilitatem, ait Livius*, and they were all burnt. *Serenus Sammonicus* left in Testament to *Gordianus junior* threescore and two thousand books.

Petrarcha Librorum larga copia est operosa sed delectabilis sarcina, & animi jucunda distractio -- libri quosdam ad scientiam, quosdam ad insaniam deduxere, dum plus hauriunt, quam digerunt: Ut stomachis, sic ingeniis nausea sæpius nocuit, quam fames.

mires

mires not his own, the birth of his own mind? If it were but to hold there be ten new worlds in the Moon, and millions of worlds in the other side of this world? *My brethren, be not many masters.* Ah! we are not dead to the Chaire, the Pulpit, every one loves to be counted and called *Rabbi*. The blessed Man Christ confesses that he knows neither the day nor houre of the Son of Mans coming; yet there are who dare define the time of his coming, and the day. The mind is a proud and haughty thing, and we are not dead to it; the mind is not mortified to the mind, 1 *Cor.* 8. 1, 2.

6. Mortification to riches.

5. We are not dead to *Mammon*: O who is like *Christ* and refuses to be a rich King, *Joh.* 6. *Paul*, 2 Cor. 8. 9. *For ye know the grace of our Lord Jesus Christ, that thought he was rich, yet for your sake he became poore*: He had a greater mind than that he could live to riches. *Paul*, Acts 20. 33. saith not I have sought neither silver nor gold, as the Godly judge, *Whose oxe have I taken*, 1 Sam. 12. 3. but *I have coveted no mans silver or gold, or apparrell*: The life of lust to riches is in the trusting in it. Job 31. 24. *If I have made gold my hope, or have said to the fine gold, thou art my confidence*; *Or*, 25. *have rejoyced because my wealth was great*. Its true, a beggar and an extream poore man that cannot have bread, is not troubled nor much tempted to seek a Kingdome and the millions and tunnes of gold that many rich ones have; but yet there are speculative desires and rolling waves and flouds of wishes in the heart for these: and because hunger and want of bread is his door enemy lying between him and the hope of great riches. the man is neither mortified to the love of bread nor to the millions of gold that the heart is sick after. And as there be divers kinds and species of pests, and they are not all of one kind, yet all contrair to the bloud and heate of life: So are there sundry kinds of unmortified lusts about riches according to the sickness of the desire.

The simple desire of riches is not the sin.

Obj. *But is not the desire of food and raiment naturall, how then is it faulty?*

Ans. The desire simply is naturall, and the Ants and the Conies do desire. But the desire 1. beyond measure. 2. With a sinfull doubting that they shall not have it, which reproacheth Omnipotency. 3. A desire wider than that of Ants and Conies, of

that

that which is more nor sufficient, which would destroy and not feed but over-feed, is the faulty desire; as sickneſſe desires drinke more then sufficient, not for health, but to feed the disea e it is the desire of the diseaſe rather than of the man diseased; and the forbidden desire is the sin.

Obj. 2. *May not a child of God desire more than enough, how then is he mortified?*

Anſ. If the desire of more than enough come from the habit of covetouſneſſe, the man is not mortified to *Mammon*: all sinfull habits in the child of God are broken, and leſſened, and chaſed into inclinations, or to the habit of Originall corruption ſlackened and by grace ſubdued; but in every child of God there is sin dwelling and the fleſh. *Heb.* 12.1. *Ro.* 7.17,18. 1 *Joh.* 1.8,10. *Jam.* 4.5, *Gal.* 5. 17. and the old man, which is put off by degrees, *Eph.* 4.24. *Col.* 3. 5,10. which is a habit of corruption not in full vigour, but ſickning, decaying, and a dying dayly, but even a grown child of God from this broken and ſick habit may, temptation invading, and the Lord withdrawing his influence of grace, may break out into groſſe acts of covetouſneſſe, adultery, murther, as is cleare in *David*, *Lot*, *Aſa*, and that saith that mortification is compleat in none. And there is too oft a sort of sinfull reſurrection of the habit of sin and the fleſh, ſo that *David* seems not to be *David*, but an adulterer, a murtherer: As we see it is the same River that ſwels over its banks, that it was before, but the overflowing is from without, from the clouds and from exceſſive raine, the river alſo hath a receptive capacity in it ſelf to exceed its banks and channell: So hath a child of God from ſtrong temptation from without, and broken corruption from within a more than his own ordinary quality and ſwelling over his channell; To teach us that our mortification is a worke not of a day, but of our whole life. Neither would the wiſe *Agur* pray againſt riches, *Prov.* 30. if temptations contrair to mortification did not follow them.

Whether acts of covetouſneſſe may conſiſt with mortification, and how.

6. There is a neceſſity of deadneſſe to honour, and to learne the noble and excellent art of ſelfe-contempt, that the Spirit ſhall teach us that ſpirituall leſſon to be willingly trampled on, and the face ſpitted on, and the haire plucked off the cheeks, as our bleſſed Lord went out and in the way met with ſpitting and ſhame,

6. Deadneſſe to honour.

Iſa.

*Isai.*50.6. *Mat.*26.67. *Mat.*27.26. O great word! *Phil.*4.12. οἶδα ὑ ταπεινὸδαι, *I have learned to be abased.* 1 Cor.4.12. *Being reviled we blesse, being persecuted we suffer, being defamed we intreat, we are made as the filth of the world, and are as the off-scouring of all thengs unto this day.* περίψημα πάντων, the sweepings of the house. *Erasmus*, the filth wiped of any thing. *Valla*, the filth that sticks to the shooes. The *Syriack* hath a word that noteth the dung of the belly. As the condemned man tumbled into the sea, as a sacrifice to *Neptune* from a steep place was called *peripsema*: So *Budeus* thinks *Paul* alludes to heathen expiations. And when they reproached me, *David*, Psal.38.13. *But I was as a deafe man that heareth not, as a dumbe man that opened not his mouth.* The sense and discerning of heat and cold, of railings and applauses, would be dead: That is mortification, when the sense of hearing is dead to sounds, to musick, and to pleasant songs, these are not delightfull to a crucified or hanged man, when the life is out: Nor can all the sweet smells, flowers, roses, precious ointments, affect the smelling of a crucified man, nor all the faire and magnifick pallaces, meadows, gardens, rivers, mountaines, hangings, painted pictures, worke upon the sight or eyes of a crucified man. When the heart is ravished with honour, as the man who said the glory of *Themistocles* hindered him to sleep in the night, as little mortified as *Themistocles*, who said sleep was taken from him, and he was raised out of his bed in the night by reason of the brave trophy and renown of the victory of *Miltiades*, that renowned man of *Athens*, who, as is known, with 10000 *Greeks*, put to flight 60000 *Persians*. And *Alexander* the Great, his heart must have been waken at the sound of honour, who, when a messenger came running to him full of joy, said what shouldst thou tell me, but that *Homer* is alive again? For he thirsted for nothing so much as honour: And how soft and very nothing is the spirit that is broken with riches or honour and pleasure? And often men judge themselves mortified, because they are dead, it may be to riches, but alive to ambition and desire of honour. As *Nebuchadnezzar* spared no charges for his gods, his pleasure, but he was alive to honour, *Dan.*4.30. *Is not this great Babylon, that I have built for the house of the Kingdome, by the might of my power,*

Sic pro nobis peripsema.

Plutarchus *De profectu virtutum l.* 11.5.237. Themistocles *somnum sibi Miltiadis Tropheo adimi, eoque se excitari è lecto.*

Plutarch. *ib.pag.* 239. *Quid mihi nunciaturus es, nisi Homerum revixisse?*

power, and the honour of my majesty? *Sathan* doth often change Post-horses, and can seemingly deaden men to riches, when they are not mortified, and yet the heart is strongly vigorous to honour. When it was told *Zeno*, that his ship, which he did trade withall, was broken: *Well done, Fortune,* (saith he) *thou compellest us to go within our cloake*; he meaned, To live upon the glory of vertue and learning, when riches are spent and gone, was well done. But mortification, in the habit and root, is like the works of nature. The Sun equally enlightens the whole Aire from the East to the West: Life comes in equally upon the whole *Embryo* and birth. Saving mortification goes through the whole soule. Christ merited by his death deadnesse to honour as well as to riches; Though in the actuall subduing of lusts Dr *Preston* does well observe that there is not that labour required in subduing and mortifying all sins. For love of sin being the dominion, life and castle of sin the more love to the heart-idoll and to the right eye, the harder it is to be mortified. Some sins cleave to us as our hair and nailes, as a custome of some sinfull words, these are sooner mortified; and yet if mortification be not in the heart, these take life againe, as haires and nailes cutted and shaven grow againe. The trees in winter are not dead: but there be master-devills and strongly rooted heart-darlings. pride, covetousnesse to which we are mortified, with a huge greater deale of paines and wrestling, for they are to men as the eye and the right hand.

Men may judg themselves mortified to honour, because they are deadned to riches, and not be mortified.

Plutarch. *de capienda ex hostibus utilitate*, libel. in 35. pag. 241. Zeno, *cum nunciaretur navim ipsius qua negotiabatur, fractam: Bene facis, inquit, fortuna, quæ nos intra palliolum compellis.*

7. We are not soone dead to injuries. Our blessed Copy in this excels: *Father, forgive them, for they know not what they do.* And *Stephen*, Act. 7. 60. *Lord lay not this sin to their charge*, Colos. 3. 13. *Forgiving one another.* Yea, but he wronged me, and injuries have a strong impulsion upon our spirits. I cannot forget it. *If any man have a quarrell at any* (saith he) let it fall: *even as Christ forgave you, so do ye also.* Shall not *Socrates* witnesse against us, who answered his friends, willing him to accuse before the Judge a vaine youth who did smite him with his foot, If an Asse lift his heels against me, shall I lift my heels against the Asse? And the youth was so convinced that he hanged himselfe. And he said nothing to a multitude of reproaches cast upon him in the Theater, but, *I am vexed with words in the Theater as*

All sins are not mortified with the like labour.

2. Deadnesse to injuries.

Plutarch. lib. de liberis educandis, moral. 1. n. 15. 20. pag. 17. *An sine Asinus calce ferit? sat justi ratu, ut contra eum calcem impingerem? Omnibus hoc ei exprobrantibus, & calcitronem (adolescentem) appellantibus, suspinato vita se exuit. Nequaquam age sero (inquit Socrates) nam in Theatro, veluti in magno convivio, verbu vexor.*

in a great banquet. But naturall reason mortifies men to injuries, as cold water allaies and for a time softens the paine of the childs burnt finger, but the paine is the greater when the water is removed; Or as want of money mortifies a man to drunkennesse, he drinks not excessively not because the heart will not dare to sin but because he cannot. The word backed with influences from the death of Christ strongly mortifies to all sins.

9. Deadnesse to an office or a place of authority.

8. And the soule is not easily deadned to an office or place of a Prince, a Ruler, a Master, a Prophet, a Teacher: *Abishai*, 2 Sam. 16.9. *Why should this dead dog curse my Lord the King? Let me go over, I pray thee, and take off his head.* *David* standeth not much upon cursing the *Lord the King.* He is so mortified to that stile, as he forgets it, and, *v.* 10. he saith, *Let him curse, because the Lord hath said unto him, Curse David.* He saith not, the Lord hath bidden him *curse the Lord King David.* *Answerest thou the High Priest so?* Its a great word. Christ was the *Messiah*, that is a great Office of King, Priest, and Prophet: but he was willing to forget his Office, by way of taking much on him, that he might fulfill his Office by way of suffering. As Rulers and such as are in place must so far be dead to their office and place, as they must be willing to *beare in their bosome the reproaches of all the mighty people, and to have their footsteps, even as Rulers, reproached,* Psalm. 89. v. 50, 51. Places and office too often have an influence and strong enough on our unmortified hearts. But there are some providentiall sufferings that befall Rulers, as Rulers, against which they should be hardned, knowing that the Lord suffers in them.

10. Deadnesse to pleasure.

9. It should be our worke to be deadned to pleasure. I have *married a wife*, and therefore. ὐ δύναμαι ἐλθεῖν, *I cannot come.* This is the most lively lust. There is a mortified eye, *Job* 31. 1. *I have made a covenant with mine eye, why then should I looke on a maid?* Mortified eye-looks call for mortified heart-looks. Its an old sin, *Gen.* 3. 6. *And when the woman saw the tree that it was good for food, and that it was pleasant to the eyes, —— she did eate.*

Mortified

Mortified *Joseph* saw sin ingaven on pleasure, *Gen.39.9. How then can I do this great wickednesse, and sin against God?*

10. There must be a deadned heart to all the three, to the world, 1 *Joh.2.15. Love not the world, nor the things of the world. If any man love the world, the love of the Father is not in him.* 16. *For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world,* Jam.4.4. There is some life between the friends of the world and the world, and *James* doubteth not to call that *enmity with God*, and the three great Idols of the world, gain, glory, and pleasure, cannot make any happy, which Heathens, *Plutarch*, *Cicero*, *Seneca* saw: and therefore they pressed a contempt of the world. For strength is the glory of the Elephant or the Bull rather than of man, and plucked away by age and time; And beauty is no lesse uncertaine, being made up of quantity and colour, and the Rose and the Lilly hath more of it than man. Riches have wings, and render not the owner happy: Nobility is a borrowed good, and the Parents glory, not ours: And Honour is the opinion and esteem of men, and we yet cannot be dead to *nothings*, to *shadows*, to emptinesse and to vanity: and fair buildings are well ordered dead stones.

11. Deadnesse to all the world.

11. They are not rightly mortified who are not deadned to creature-comforts, to father and mother, for they forsake, and the mother may forget the fruit of her own wombe but the Lord cannot forget his own, *Psal.*27.10. *Isa.*49.15. *My friends*, Job 19. 19. 2. *All my friends.* 3. *All my inward* (and deareſt) *friends*, 4. *Abhorre me.* Forsaking is hard, but abhorring is most sad. Yea, even in the Cause of God *Paul* is put to this, 2 *Tim.*4.16. *At my first answer no man stood with me, but all men forsooke me.* 2. So must the *Church* be dead to forraigne forces, *Hos.*14.3. *Asshur shall not save us, we will not ride upon horses*, and the people must be dead and sit still from help from *Egypt*, Isai.30.7. *For the Egyptians shall help in vaine, and to no purpose: and therefore have I cried concerning this, Your strength is to sit still.* Sitting still is a ceasing from relying upon the Chariots and strength of *Egypt*, as being dead to them: *For thus saith the Lord, the holy One of Israel, in returning and rest shall ye be saved, in quietnesse and in*

12. Mortification to creature-comforts to multitude, friends, hosts, armies, chariots, horse, father, son, daughter, husband, to city, to our mother-country, &c.

confidence shall be your strength: and ye would not. And 4. his people must *cease from man whose breath is in his nostrils: for wherein is he to be accounted of?* Isa. 2. 22. and be dead to multitude: for, *Psal.* 33. 16. *No King is saved by an host, a mighty man is not delivered by much strength.* 17. *An horse is a vaine thing for safety.* The help of the creature substitute in the roome of God, having the lustre of blue and purple, or cloathed in scarlet, riding upon horses. *Young men of desire,* Ezek. 23. 23. do easily dazle our eyes, and when we are not renewed in the spirit of our mind unsanctified hearts are weake in apprehending, and more weak in discerning of things. 5. So must there be a deadning of the husband to the wife. *Job* 19. 17. to servants, *Job* 15. 16. to sons, 2 *Sam.* 16. 11. of the mother to the daughter, of the daughter in law to the mother in law, *Mic.* 7. 6. to bloud-friends.

12. All the godly and zealous Prophets said *Amen* to the word of the Lord. even Christ with sighs and tears, to the extream desolation and ruine of *Jerusalem, Luk.* 19. 41. *Mat.* 23. 37, 38. and *Jeremiah, Ezekiel, Isaiah, Micah, Hosea,* &c. to the ploughing of Zion as a field to the sword, captivity, to the laying waste of the land without inhabitants, *Isa.* 5. 9. *Isa.* 6. 10 11, 12. *Jer.* 9. 1, 2, 3 4. *Jer.* 16. 1, 2, 3, &c. *Mic.* 3. 12. *Hos.* 4. 3. *Hos.* 5. 6, 9, &c. There must be a deadning to our Country and Mother-Church, that the glory of justice may shine; yea, to our fathers grave, our own bed, our own fire-side.

13. The Lord will have *Isaiah* and the godly dead to Lawes and Government, to vision and prophecying, when *Judge and Prophet shall be taken away,* Isa. 3. 2. and *children shall be their Princes, and babes shall rule over them.* v. 4. and *the vineyard broken,* and *the hedge spoyled.* And he will have the godly dead to King, and Priest, and Law, 2 *Chron.* 15. 3. *Now for a long season Israel had been without the true* God, *and without a teaching Priest, and without Law,* Hos. 3. 4. Hos. 10. 3. *And now shall they say, We have no King, because we feared not the Lord: What shall then a King do to us?* Hence we must be mortified to every thing created which the Lord may take from us.

14. And upon this account there is required a deadning of our hearts to shipping and trading with diverse mighty Nations, as we see

see in the case of *Tyre*, Ezek.27. of *Babylon*, Rev.18.11,12,13. *Jer.*51. so are we to be mortified to faire houses, *Isa.*5.8. stately cities, *Isa.*14. to all the *Cedars of Lebanon*, that are *high and lifted up*: *to all the Oaks of Bashan, to all the high mountaines, to every high tower, to every fenced wall, to all the ships of Tarshish, to all the fenced cities*: For the day of the Lord may be upon these, *Esai.*2. to all faire Rivers, to Oxen, Horses, Chariots, faire acres of Land, to Vineyards, to Olive trees, *Ezek.*29.4,5. *Isa.*50.2. *Exod.*7.19. *Deut.*28.31,40,41,51. to seed time and harvest, *Deut.*28.38. *Hag.*1.6. to corne, wine, oyle, to cattle, increase of kine and flocks of sheep, *Deut.*28.51. *Amos* 4.9. to Vine-trees, to Fig-trees, to seasonable raines, grasse and fruitfull fields, *Joel* 1.4,5,7,10. *Jer.*14.3,4,5,6. to peace, safe down-lying, and safe rising, *Lev.*26.36. for in all the hand of the Lords anger is stretched out.

13. A deadnes to Captains stoutnesse and valour in war, to birth.

15. The Lord would have us dead to valiant and to mighty men, to Captaines, *Isa.*3.1,3,4. Yea, he makes true, *Psa.*76.5. *The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands.* 6. *At thy rebuke, O God of* Jacob, *both the chariot and the horse are cast into a dead sleep*: And therefore he will have us dead to courage in war. Who brings on faintnesse and terrour upon the spirit, when the sound of a shaking leafe shall chase men. *Lev.*26.36. And when the *Lord sends a trembling of heart, and failing of eyes, and sorrow of mind*, Deut.38.65.

16. We are called to be dead to honourable birth, bloud and noble Families, when Princes are filled with contempt, and these that were cloathed in Scarlet, imbrace the dung-hill, *Lam.*5.12. *Isa.*40.23,20.

14. A deadnes to youth, pastime, play, laughter, to hunger, fulnes.

1. And we must be dead to the vigorousnesse of youth, when we read *Eccl.*12.1,2,3,&c. And *Barzillai* his complaint, 2 *Sam.* 19.35. *Can I taste what I eate? Can I heare any more the voice of singing men and singing women?* And why but this should make us dead to sports, pastime, dicing, gaming, dancing, feasting, chambering, wantonnesse, to all plenty and fulnesse, when God can remove the appetite, and give bread, or remove bread, and give the appetite. So as the Lord leaves that doome on you,

Lev.

Lev.26.26. *And when I have broken the staffe of bread, ten women shall bake your bread in one oven, and they shall deliver you your bread againe by weight, and ye shall eate and not be satisfied.* So is *Solomon* dead to laughter, *Eccles.*2.2. *I said of laughter, it is mad.*

15. A deadn.s to Ordinances.

18. There is required a deadnes to Ordinances, the Tabernacle is not God: *David* may be banished from it. The Temple is a Type of Christ, yet it is burnt with fire and the Sanctuary prophaned: And the Lord required a sort of lentnesse or leisurelinesse of motion of the heart toward these, and will have his people in their exile resting upon this, Ezek.11.16. *Therefore say, thus saith the Lord God, although I have cast them far off from the heathen, and although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come.* And they who remained still at Jerusalem reproached their poore captivated brethren, as hated of God, and gloried in themselves as Citizens and Inhabitants of Jerusalem, saying, *v.*15. to the exiled brethren, *Get you far from the Lord, unto us is this Land given in possession.* They were not mortified in looking upon the Holy Land and City, but vainly gloried in it. And therefore there are two things in Ordinances. 1. God that fills the Ordinances. 2. The externall bulke of them. Mortification to God and his presence in ordinances, is not that we here require, for the affections cannot be vigorous enough in following God. There may be a limiting and binding of God to meanes, to the Temple, Sanctuary, hearing, Seals, and a fleshly heat and livelinesse to meanes, and bare and naked Ordinances; and in both these there is so far required a deadnesse, as there would be an honest submission to all these, when the Lord deprives us of Ordinances, and a retiring into the fountaine, to the Lord himselfe, that he may be all in all. So some cannot sleep except the Bible be under the head in the night: Some tye their faith and comfort so to one man, if he be not their Pastor, nothing is right. But so much of *Christ*, or the substance of Gospell-promises must be neglected as meanes and instruments, and Ordinances are Idolized: In a word, mortification cals for livelinesse of affection to God in Christ, and a holy deadnes to all things that are not God.

There be two things in Ordinances.

19. There

19. There is necessary here a deadnesse to Works, for there be these defects in them. 1. They cannot save, *Eph.* 2. (2.) They were not crucified for you, let them not have the place and Chaire of Christ. 3. They cannot quiet the conscience, because they cannot justifie. *Paul* Preached from *Jerusalem* to *Illyricum*, laboured more abundantly than they all, was unrebukeable, was conscious to himselfe of nothing, yet was he as dead to these as to very nothing, 1 *Cor.* 4. 4. and to dosse and dung, *Phil.* 3. 8. Hence must we be dead to the idoll of Godlinesse, for its not God.

20. And dead to godly men in point of confidence, we must not know *the Man Christ after the flesh*, 2 Cor. 5. 16. nor any meer man, to cry man up as God, (*every man is a liar*) is contrair to Gospell-mortification.

21. It were good to pray much, and to be dead to prayer: One of the maine causes why we cry and pray much and are not heard, *Psal.* 22. 2. *Psa.* 69. 1, 2, 3. is, because that which is proper to God the hearer of prayer, to wit, confidence and hope, we give to prayer which is not God. We pray to our own prayers, and to our owne wrestling often, rather than to God: and we beleeve praying does the businesse and works the charm, as if prayer were Omnipotency it selfe. 16. Deadnesse to prayer.

22. Nor are we dead to faith and hope, but we beleeve in faith and in beleeving, and we hope in our own hoping in *God. But was faith crucified for you?* How many fetch peace, pardon and righteousnesse not from *Christ* but from their act of beleeving? Hence a case, whether some may not fervently pray and beleeve strongly, and yet be disappointed in the particulars they pray for and beleeve they shall have? Certainly it may be especially when we are dead to Omnipotency and alive to praying and beleeving, and lay more weight on faith in God than on God and on praying to God then on God himselfe. What *Antinomians* say unjustly we give to workes, to wit our peace with *God*, they and many unduly give to faith not to *Christ*. 17. To faith and hope we pray to our owne prayers.

23. We faile in being more alive to comforts than to God the Comforter: the infant may at once both suck the breasts, and also sleep. And is one flower more to be smelled than the whole Garden? And shall feelings and raptures, and manifestations of God 18. Deadnesse to comforts any feeling

in

in his out-goings be courted and over-courted by us beyond the God of all comforts? There is need that the heart be deadned to sense, for feeling and sense is fiery and idolatrous; and were sense more mortified at the out-goings of faith, hope, love, it were good, for our faith should be the more lively and vigorous to lay hold on God. *Q.* Is it not lawfull to be taken and feelingly delighted with the influences of God? *Ans.* Sure, feeling of it selfe is not faulty, the firinesse and excessive fervour of feeling is faulty, especially when terminated upon created actings of love, faith, joy, desire, hope, and not upon influences as coming from the free grace of God, otherwise, we are but sick and pained of love of our own gracious actings, because they are our own; and this is the sickness of selfishnesse. Ah! a Godhead, a Godhead is not known.

How far we may be taken with feeling.

19. Deadnesse to the habit & stock of created grace.

24. Nor must we be, in a too lively way, taken with our own stock, nor trust in the habit of grace or the new heart: for grace in us is a created rose that spreads faire and broad, and smels well, but it is not God nor Christ, *that we may learne not to trust in our selves*, ἐφ' ἑαυτοῖς, 2 Cor. 1. 9. But why but we may trust in our renued selves now furnished with a stock and infused habits, the excellent blossoms and blooms of heaven? Nay, *not in our selves* thus fitted, *but in God who raises the dead*: for its not possible both to trust in renewed selfe and in *God*: And *Paul* never meant that any that professeth *Christ*, is to lean upon sinfull selfe or upon lost and condemned selfe. And sure it as selfie to be alive to infused habits, as to misken Christ, and thinke, being once a convert, we can send our selves all the rest of the way to heaven without Christ, we need not Christ for a Guide or a Tutor, its within us may save us. And nothing can be more contrair to a living the noble and sure life of continuall dependency by faith on the given Leader of the people, *Jesus Christ*, than to trust on habits of grace, they are not Christ.

20. Deadnesse to the sweetnesse of heaven,

25. Ah! who is that mortified as to be dead to the created sweetnesse of joy, and the right-hand pleasures of God, and the formall beatitude of glory, and alive to the only pure objective happinesse of glory? And yet that is mortification, to love and be sick and thirsty for heaven, not for the pleasures of the Garden, and the

Streets

Streets of Gold, and the Tree of Life, and the River of Water of life, but for only God, the heaven of heavens: And therefore we cannot be alive to pure and the only abstracted and unmixed Godhead, except we be thus dead to heaven.

26. There is a deadnesse to the letter of the promise: *The promise* (saith *Mr Ambr se*) *is but the Casket, and Christ the Iewell in it, the promise is but the field, Christ is the Pearle hid in it.* Christ removed, the promise is no promise or but sapless signes.

21. To the promises. Mr *Isaac Ambrose, prima, media, ultima*, life of faith, c. 9. *Sect* 2. p. 231.

27. We must also be dead to the rayes, out-shinings and manifestations of God to the soul here, and must transchange God in all presence and all love-embracements, and no more: but be dead to the house of wine, to the lifted up banner of love, to love-kisses of Christ, to the love-banquets, and to the felt lying as the beloved, all the night between the breasts: for these neerest communions are not God himselfe. There is required a godly hardnesse for receiving sparkles of hell and some draughts of sore trying wrath, and the hell of his most wise and righteous frownings, and necessary absence and night of hiding himselfe.

22. Deadnesse to the out-shinings of God, to take aright absence & presence.

28. And should not the Church be dead to providences of fair weather, and Court, or the blessing of a godly King *David, Hezekiah*, and mortified to miraculous deliverances dividing of the red Sea, defeat of enemies, to confirmation of the truth by Martyrdome and sufferings to blood? He who is dead to himselfe, and his body and ease and hardened against contradictions of sinners, against torment of body, cold imprisonment, sickness, death, if God give or withdraw, he is dead to both.

23. Deadnes to fair providences of court, Godly Princes, miracles.

28. All who are dead with Christ are dead to all dead worship, sapless ceremonies, and formall worship *Col.* 2. 20. *Gal.* 4. 9. and are lively in the serving of God, and *fervent in spirit, serving the Lord*: And *rejoice in Christ Iesus, and have no confidence in the flesh, Phil.* 3. 3. *Rom.* 12.

24 To sapless wil worship

CHAP. V.

Of the Covenant of Redemption between God and the Mediatour Christ. 2. Christ is not a bare witnesse to confirm the Covenant, but the Author of the Covenant. 3. The Socinian way of works cannot quiet the conscience. 4. Christ is upon both sides of the Covenant. 5. Iustice mediats not. 6. Reasons of the entrance of sin

ISaiah 49.8. *I will preserve thee* (saith the *Lord* to *Christ*) *and give thee for a Covenant of the People.*

Hence the 1. Question: How is Christ said to be given as a Covenant of the people.

Q. 1. How is Christ given as a Covenant of the people, *Is.*49.6

Ans. As *Isa.*49. 6. he saith, *I have given thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth*: that is, as *Act.*13.46,47. I have thee, O Christ, to be the Preached Light, and Guide of the Gentiles, and the Preached Saviour declared and proclaimed by the Preaching of *Paul*, *Barnabas*, and the *Apostles* and *Pastors*. So I will give the for the Covenant, that is, the Preached surety and Mediator of the Covenant, *Heb.*7.22. *Heb.*8. 6. When the first Covenant was broken he makes with us *an everlasting Covenant, even the sure mercies of* David, *Isa.*55.3. 2. I will give thee as the only one who is the subject of the Gospell and Covenant of Gace: For to Preach Christ and to Preach the Gospell and New Covenant are all one. 3. I have given thee to be the confirmer of the promises. they are all, yea and Amen in the 2 *Cor.*1.20. *Gal.*3. 16. And 4. by thy death thou confirms the Covenant, and seals it with thy blood, *Heb.*9.15,16,17,22,23,24. *Heb.*13.20.

*Socinus de Servato.l.*2. c.2.16.

Q. But *Socinus* denies that Christ is the purchaser or the obtainer by his blood (as it were) of the New Covenant, for he did not by his death procure or merit pardon to us, he is only the surety or Mediator of the Covenant. And *Crellius* and he say the cause why the confirming of the Covenant is ascribed to the death of Christ, is because as by a slain beast and divided into two parts, Covenants of old were established, so by the death of Christ the Covenant of Grace was solemnly confirmed and sealed?

Ans.

Anſ. Chriſt is ſo the *Surety* as *Mediator*, as he is alſo the *Author* of this Covenant, as *God*, *Exod.*3.6. It was he who ſaid, *I am the God of* Abraham, Iſaac, *and* Iacob. 1 *Cor.*10.9. *Let us not tempt Chriſt, as ſome of them tempted him, and were deſtroyed of the Serpents.* And this is *he who led them, and brought them out of* Ægypt, Num.21.6,7. *whom they tempted in the wilderneſſe*, 5,6, 7. And hee aſcribes to himſelfe the Covenant Heb.8.9. *Not according to the Covenant that I made with their fathers* &c. And it is clear, that the pardon of ſin promiſed in the Covenant, *Ier.*31. *Heb.*8. is never aſcribed to the blood of Martyrs, but every where to Chriſts blood, *Eph.*1.7. *Col.* 1.14. *Rom.*3.25. *Rev.*1.5. 1 *Iohn* 1.8. *Heb.*9.14,15,22, *Heb.* 10.16,17,18.

Chriſt is not the confirmer only, but the author of the Covenant of grace.

2. That he is the Surety alſo of the Covenant, is expreſſely ſaid, *Heb.*7.22. and the Mediatour thereof, *Heb.*8. Nor can it be ſaid that the death of the Teſtator does properly give faith and authority to the Teſtament, for the authority and juſtice of the juſt or unjuſt will of the Teſtator, addeth unto, or diminiſheth from the authority of the Teſtament; for the Teſtators will is the principall efficient cauſe of the Teſtament, the death of the man is only a neceſſary condition, by which the right of the Teſtator to theſe goods is transferred from him (who now being dead needs them not) in to friends, to whom they are left in Legacies: and ſo death is but an antecedent condition of the right to the goods. 3. Chriſts dying to bear witneſſe to his own Goſpell is only the ſecondary end of his death, in ſo far as ſecondarily remiſſion of ſins is made known to us after the principall end of his death, to wit. reconciliation, remiſſion, pardon, redemption, and life is purchaſed to us by way of merit: And ſure the truth of pardon and redemption is hugely more confirmed and ſealed by the whole company of the Martyrs, and made known to the ſons of men then by the death of one ſingle man, *Maries Sonne*: Nor does the Scripture ever commend Chriſts love to us in ſealing the Goſpell with his blood as the only way to life, or making this the moſt ſtrong Argument to move us

The death of the Teſtator how it confirms the Covenant.

It is true that the death of the Teſtator, to wit, ſuch a death of one who is more then a Teſtator or only man, even God man, procures as a meritorious cauſe, life, remiſſion, &c. but this it does not as the death of a Teſtator and dying friend, but as ſuch a ſo excellent, ſo ſatisfactory a death, which no Martyrs death can doe.

There is a far other thing in Chriſts blood then power of ſealing and witneſſing the truth which is in the Martyrs blood,

to beleeve in God, and obey Chriſt, becauſe Chriſt dyed for ſinners, and roſe againe to make the Goſpell true-like, and worthy to be beleeved, as the Martyrs doe: but love ſhined in this, that in dying we have redemption and forgiveneſſe and life in his blood; And ſince godly and ſound beleeving Martyrs dyed for this end, eſpecially to glorifie God, and ſeal the truth, *John* 21.19. *Rev.* 2. 13. *Mat.* 10.32. *Luke* 12.8. *Mar.* 8. 38. *Luke* 9. 26. 2 *Tim.* 2. 12. *Rev.* 12. 11. we muſt have moſt properly forgiveneſſe of ſins in the blood of *Steven*, and *Antipas*, and the reſt of the *Martyrs*. And miracles doe abundantly ſeal the truth of the Goſpell; And ſo doth the holineſſe of profeſſion, *John* 20.32. *Mar.* 16.20. *John* 5.35,36. *Mat.* 5.16. but never are we redeemed, juſtified, ſaved by Chriſts and the Apoſtles miracles and holy life, for any thing we read in Scripture; but we have life by Chriſts blood as by a ranſome, a price to buy us.

The *Socinian* way quiets not the wakened conſcience by mans works, but by the blood of *Chriſt* apprehended by faith, this is done

Q. Hence, 1. caſe: May not the conſcience be quiet by the way of *Socinus*, which laies aſide a ranſome given to Juſtice?

Anſ. The experience of the godly man wakened in conſcience ſaith to this, when *hee is chaſtned with paine in his bed, and the multitude of his bones with ſtrong paine, and the mans ſoule drawes neare to the grave, and his life unto the deſtroyers*, and the man ſtands in need of *an Interpreter, one among a thouſand to ſhew unto man his righteouſneſſe*, Job 33.19,20 21,22,23. *Then God is gracious to him*, and ſaith, *deliver him from going downe to the pit, I have found him a ranſome*: He is not quiet while God ſay, my Prophet, deliver him from Hell and the pit, which he ſo much fears, for my offended juſtice hath found a ranſome in Chriſt, and I am pacified with him. Yea, and the conſcience muſt *bee purged from dead workes, by his blood who offered himſelfe without ſpot to God through the eternall Spirit*, Heb. 9. 14. *Yea, and there is no remiſſion of ſins without ſhedding of blood*, ver. 22. *Not of Buls or Goats*, for the blood of beaſts *leaves ſtill conſcience of ſinne*, Heb. 10.1,2. Then it muſt be the *blood of Chriſt*, ver. 5,10. *who was crucified and made a curſe for us*, Gal. 3.10. ſuch a curſe as we muſt have eternally, according to Divine Juſtice, ſuffered. Yea, if works done by the exemplary grace of a *Martyr*, ſuch a holy man as Chriſt, who was never wounded *for our tranſgreſſions, nor bruiſed*

bruised for our iniquities, then Christ dyed in vaine, and there was no ransome of blood given for our sins, only God of free-will made an innocent man a curse, and would have him crucified neither for his own sin nor for ours; well then, may good works without the blood of a sinner or surety take away sin: And the conscience sprinkled with good works may well calme a guilty conscience, yea, and according to the measure of good workes is the measure of assurance of peace with God. Now wee see the most tender *David Job*, *Hezekiah*, *Heman*, who walked most with God, have not alway most assurance of peace and righteousnesse with God, but most dreadfull doubtings of conscience, according as by faith they apprehend the ransome of full satisfaction, or were dazled and darkned in their apprehension; yea sure, without the ransome of blood, of free-will, all receive a dry and unbloody pardon by doing the Commandements of Jesus Christ. The *Socinian* faith which looks to an exemplary Martyr whom God of no justice, but in vaine, and for no cause delivered to death but of meer free pleasure whereas there might be, and is forgivenesse without shedding of blood: contrair to *Heb.* 9. 22. *Rom.* 3. 24, 25. &c. even good works done in imitation of Christ.

Q. 2. Another case is here: Is Christ on our side of the Covenant, and on the Lords side? This would seem no satisfying of justice. *Ans.* It is true, the case would seem no quieting of conscience. If 1. *Christ-God* were not the same offended God, who out of soveraignty of free grace doth condescend to make a Covenant of grace, and so is upon Gods side. 2. If Christ were not a Person different from offended God, as the Godhead is common to all the three, so in a voluntary and admirable dispensation and Oeconomie the Kings Son a Person different from the Father, taketh upon him our nature; And 3. having mans nature which offended, and so being fit therein to satisfie wrath, and fit therein to merit, to *sanctifie the people with his owne blood*, might well be upon our side: and theres no scenick, no seeming but a most reall satisfaction here, in that there is a most full and reall compensation made to offended Justice, and our faith laying hold on this, the conscience is quieted. As I sinned in the first *Adam* legally, so I satisfied in the second *Adam*. *Obj.* But Justice saith, The same person

Christ is upon both the Lords side of the Covenant, & upon our side, & the satisfaction is most real

person that sinned, the same must suffer and satisfie, and no other. *Ans.* Justice saith so, but that part of justice by the graciousnesse and mercifulnesse of the Just God is, and may be dispensed withall: So as Justice as Justice seeks payment, the Creditor as the Creditor seeks recompence and restitution: But by whom Justice determines not, whether payment and satisfaction be made by the same very person who offended, or by a fit surety in the person and place of the offender, as it determines not whether as much or far more be restored then was taken away, so there be a compact and voluntary agreement between the satisfier and the satisfied. Hence, Justice being 1. offended, is not (to speak so) the interposing and the mediating attribute of God; but Soveraignty of Free grace and mercy interposeth. 2. Justice may seek payment from the only offending party, and from no other, from *Adam* and his posterity only; but Justice doth not indispensably, and by necessity of nature exact payment from the only offender and from no other. 3. The conscience of the beleever may with sweetnesse of admiration and peace rest upon satisfied Justice, and adore interposing grace, and be quickned from looking unto, and loving interposing grace, to obey and take on the labour of Gospel-love to run the wayes of his Commandements. 4. It is not an act of Law nor of Justice, to give, or find out a satisfier, but an act of love, grace, and infinite wisedome.

Justice as justice seeks satisfaction, but Soveraignty of free grace, not justice determines how, and who shall pay.

Justice is not the mediating and interposing attribute, but free-grace.

Q. 3. A third case is, how can the beleever look upon life eternall as a gift, if it be sold at so condign a price as Christs blood?

Ans. It is not fit to speak of this mystery, but with holy reverence, life eternall is bought to us, and we are said to be bought with a price, 1 *Cor.*6.19. 1 *Pet.*1.18. 1 *Tim.*2.6. *Matth.*20.28. Now it is unworthy of Christ that the fruit of his death should be only grace, not glory, and such a grace as is lubrick, uncertaine, renders us indifferent, but much weaker to beleeve or not beleeve, that is, as *Socinians* say, to earne and win the wager of Glory by a new Gospel-working which is our righteousnesse, and merit to glory: For sure Pagans are more sinfully weak in the Second ADAM who dyed for them, as *Socinus* will, then mankind were in the first *Adam*. The Scripture saith that Christ gave himselfe for his Church, that he might present her *a glorious Church*, Ephe. 5. 25, 27.

Our glory was work and wage to Christ, but of free grace to us, we bought it not.

25. 27. 1 *Thes.* 5. 9. *For God hath not appointed us for wrath, but to obtaine salvation by our Lord Jesus Christ.* 10. *Who dyed for us.* 2 Tim. 2. 10. *Therefore I endure all things for the elects sake, that they also may obtaine the salvation which is in Christ Jesus with eternall glory.* Jude 21. *Looking for the mercy of the Lord Jesus Christ unto eternall life.* Rev. 5. 9. *Thou hast redeemed us to God by thy blood,* &c. Acts 20. 28. *Feed the Church of God, which he hath purchased with his owne blood.* Eph. 1. 7. *In whom we have redemption through his blood.* 11. *In whom also we have obtained an inheritance.* We are not afraid to call eternall life a fruit of Christs death, that is, of the merit of his death: See *Joh.* 10. 10, 11, 28. *Iohn.* 3. 14, 15, 16.

Q. 4. A fourth case: Many stumble, some in that God permitted sin to enter, which he might have hindered, knowing hee should be thereby under a necessity either to torment men in hell, or torment on earth his most innocent Son Christ?

Ans. *Socinians*, *Arminians*, yea, *Pagans*, and all enemies to Christian Religion, are burdened with the same seeming reason: For if God, or their gods may hinder wickednesse, and yet do not hinder it, they bring themselves, or the true God, that they must be necessitated to torment the sinners.

2. There be reasons unanswerable, why if we yield (and it is a shame to deny) that God is able to hinder sin to enter in the world, or that he is not infinitely wise & so that he hath not most weighty reasons why he suffers sin to be: As 1. if sin come freely in the world without the will of God, either the Lords dominion over sin must be none at all; or the creatures dominion of free-will must be dependent upon the dominion of grace and Soveraignty. 2. The out-goings of free grace must eternally bee hid, if sin had never been. As there had been no field for the expressions and blossoms of eternall flourishing revenging justice: As also, the creatures armes are short, and could not reach the eminent degree of manifesting the glory of free-grace and pardoning mercy but the Lord aimed at this. And 1. the relation of a Saviour and a sinner of the Physician and the sick must be known; Now a Physician hath not relation actuall to all sick, all the world over but only to his own patients, his own sick ones, who by Covenant, feeling their danger,

Deep reasons in the depth of unsearchable wisedome, why the Lord who can hinder sin to enter in the world, thought fit it should be

None sick speaks no Saviour, no such Physitian as *Chr.*

danger, have laid the weight of life and death, of righteousnesse, of salvation over upon that one only Saviour, and live, dyet, apply salves medicine, only by the direction of this Physitian, and do receive medicine receipts from no other.

It is a deep of wisdom that the same men that now are fire-wood eternally in the lake of brimstone, might have been (if so it had pleased God) proclaimers of the glory of his grace in Heaven, & the now heirs of glory in their place.

2. Infinite wisedome made choice, beside other infinite possible wayes, of this only way of redeeming: and here glorious Soveraignty shines, he wailes out, *Judas*, *Magus*, *Pharaoh*, to bee fire-wood and coal to the River of fire and brimstone, and made so many sinfull pieces of sick, brittle clay, overgilded with the habit of grace, of free righteousnesse, of glory to be the eternall harpers and proclaimers of the glory of his grace; whereas hee might have made these stones, and wormes, for hee created Angels and wormes and all out of the *Mother Nothing*, by his good pleasure. And it must be a wonder of unsearchable Soveraignty, that should not for eternity have been concealed, such a number of Angels and men, whom he set up in the heaven of heavens as heirs of glory, to be everlasting Heraulds and Trumpeters to sound out experienced grace and mercy, might have been if so it had pleased him, lumps of everlasting vengeance in the eternall lake, and all that are condemned, and suffer the vengeance of eternall fire, both Devils and men are chips and peeces of *beings* hewen out of the same rock (if so we may speak) of that huge and vast *Nothing*, and might have been up before the Throne filling the Chairs and rooms of the now heirs of glory, thou beleever might have been in the seat of *Judas*, scorched in his furnace in hell, and *Judas* might have had thy Throne and thy Crown up with him eternally who sits on the Throne, and with the Lamb.

God might have holden up the law dispensation for ever, but then there should have been no place for the Ark of glory *Jacob.*

3. He might have keeped all the sons of men and all the Angels, in a sinlesse condition, to be courteours to proclaime the glory of Law-goodnesse and of the never broken Covenant of Works, but then there should never have been such a thing *known to the generations to come*, as *that Ark of glory*, that huge and boundlesse *all-fulnesse* of the indwelling Godhead in the Man-Christ. Sure had there been none sick such a suffering Physician to heal us had never been, none lost would have said there is no Saviour. none dead in sin, would say, there is no need of such a Lord and Prince of life, *by whose swelling wounds we are healed*, *Isai.* 53.

4. Nor

4. Nor was it fit that this should never be known to *Angels* and men, that the Lord honours so many redeemed sinners with a grant and licence to love so high, so precious a Redeemer, and as it were to marre and black his fairnesse and desirable excellency with our feeble and sinfull weake love, he being so far above our love or faith or praises.

5. The Gospel-wonders should not be an eternally sealed book to men and Angels, as, *Revel.* 12.1. that wonder in heaven, *A woman cloathed with the Sun, and the Moon under her feet, and upon her head a crown of twelve Stars*, should be known. And what was shewed to *John* was to be shewn to the *Churches*, Rev. 21.10. *And he carried me away in the Spirit to a great and high mountaine, and shewed me that great City, the holy Hierusalem descending out of heaven from God.* 11. *Having the glory of God.* I mean here the wonders of grace, mercy, declared justice: and that the most High should empty Himselfe and the Godhead be united to clay: that there should be such a high Bridegroome, so low and sinfull a Spouse: that death should conquer death: that *Nothings* of clay should sing their debts, eternally cast down their crowns, being made of sinners glorified Kings, and not be *ashamed to cast down their crowns before him that sits on the throne.* Nor should the gifts and graces of *God* be hidden, *Rom.* 8.32. *He that spared not his own Son,* —— *how should he not with him,* χαρίσεται, *give us all things*, be grace to us all? How should he not make heaven and earth free grace to us, and all a masse of grace to us? *Eph.* 1.6. ἐν ᾧ ἐχαρίτωσεν ἡμᾶς, *He hath begraced us all over in Christ.* 1 Tim. 1.13. *But I obtained mercy, as dipped in a sea of mercy.* Luk. 1.28. *Haile Virgin,* κεχαριτωμένη, *filled with free grace. Let us forgive one another*, Col. 3.13. as *Christ begraced pardon to us*, ἐχαρίσατο ὑμῖν. *That we might know*, 1 Cor. 2.12. τὰ χαρισθέντα, *the things that are freely given us.* And what a debt must that be the forgiving of ten thousand talents, more than to forgive millions and tuns of gold?

The Gospel wonders of grace should not eternally have been hid.

Hence the Question, whether Law-innocency and never sinning, or Gospel-repentance and rising again in *Christ*, be most excellent? It is answered, 1. Simply to us: It is better and morally more excellent never to fall, never to be sick, than to rise in *Christ* and be

Whether of the two be most excellent, Law-innocency, or Gospel repentance

be healed by such a Physician. But sinning and falling being considered in relation to a more universall good there is more excellency in Gospel-rising than in Law-standing: As, 1. there is more feeling deeper sense in the woman which *did wash Christs feet with her teares*, and *wipe them with the haire of her head*, then in some who never so fell. And *Christ* may hold forth something of this, *Luk.* 15.7. *Likewise I say unto you* (saith Christ) *there is more joy in heaven over one sinner that repenteth, more than over ninty and nine just persons that need no repentance.* True it is our Saviours scope is not to compare repentance and Law-innocency together, or to shew that the *Pharisees* needed no repentance, as if they were not in a lost condition: but to shew what joy was in heaven with the Lord the father of the forlorne son and in the Angels at the home coming of repenting sinners. And is not a Jewell of ten thousand millions of more worth than a Diamond that is not worth the eighth part of that sum? *Adams* innocency and never sinning should have been by the common influences of Law-love, and the same may be said of Angel-innocency. But Gospel-repentance is the gift procured at a dearer rate Christ was exalted a Prince to give repentance, *Acts* 5.31. Neither should there be sense and such loving sense of free grace in the forlorn son, had he never fled away from his father, and never been so received with a welcome of grace which he beleeved, before he felt it.

CHAP. VI.

Q. 11. *Whether there be any such thing as a Covenant of Suretyship or Redemption between* Jehovah *and the Son of* God? *That there is such a Covenant, is proven by eleven Arguments.*

Christ Man must be in Covenant with God.

NO doubt, *Christ God-Man* is in Covenant with *God*, being a person designed from eternity, with his own consent, and in time yeelding thereunto, and yet he stands not in that Covenant-relation that we stand in: as we shall heare.

Arg. 1. *Arg.* 1. What Argument does prove that there is a people in Covenant with God, who call the *Lord their God*, as *Zech.* 13.9. *Jer.*

*Jer.*32.38. *Isai.*25.9. The same shall prove Christ to be in Covenant with God: As who can say, he is *my God*, he must be in Covenant with God. As *Jer* 31.33. *I will be their God, and they shall be my people*, Ezek.11.20. Ezek.34.24,25,30. Now this is clearly said of Christ, *Psa.*89.26. *He shall cry unto me, thou art my Father, my God, and the Rock of my salvation*: The Son, the only begotten of the Father saith, *thou art my God*, Heb.1.5. And againe, *I will be to him a Father, and he shall be to me a Son.* It is expounded of Christ, but was first spoken of *Solomon*, the Type, 1 *Sam.*7.14. *My mercy*, that is, my Covenant-mercy to the Son of *David* and *his seed, shall stand sure as the dues of heaven*, Psal.89.28,29,34,35,36. 1 Chron.22.10. *He shall build a house for my Name, he shall be my Son, and I will be his father.* Then follows the Covenant-promise: *and I will establish the Throne of his Kingdome over Israel for ever*; which is expounded, *Psal.*89.28,29,&c. of *Christ*, a Covenanted King as long as the Sun and Moone endures, 34,35,36. and cannot agree to *David*, whose Kingdome in now gone. As also, *Christ* flees to this Covenant in his extream suffering, *my God, my God, why hast thou forsaken me?* Psal.22.1. Mat.27.46. So *Psal.*40. it is Christ who saith, *v.* 8. *I delight to do thy will, O my God.* And it is a Covenant compellation, *my God*, and spoken by him, *v.* 6. *Mine eares thou hast opened*, who removes all sacrifices, and offers himself a sacrifice, Heb.10.5. *A body thou hast prepared me.* So also, Psa.45.7. *Thou lovest righteousnesse and hatest wickednesse*: *Therefore God, thy God* (a Covenant-word) *hath annointed thee with the oyle of gladnesse, above thy fellows.* See glorified Christ glorying in this, Rev.3.12. *Him that overcometh will I make a pillar in the house of my God, and he shall go no more out*: *and I will write upon him the Name of my God* (which is) *New Jerusalem, which cometh down out of heaven from my God*: Foure times he calls him his God. The Lord speaks in his Type, *Psal.*118.28. he who comes in the Name of the Lord, and is made the head of the corner: *Thou art my God, and I will praise thee, thou art my God, I will exalt thee.* Christ is a noble example in this, teaching us to ride at this anchor of hope, thou art my God by Covenant. *Mic.*5.4. *Christ* shall feed *in the Name of the Lord his God*, Isa.55.4.

For the Covenant of redemption, because *Christ* calls the *Lord* his God.

Arg 2. From the Lords calling of his Son to his Office.

*Arg.*2. Is taken from the Lords way of calling of *Christ* to his Office of *Mediator*: So, he who is the Lords chosen, called, and sent servant, is either ingaged in the service, by necessity of nature, so that God cannot choose, but he must choose and call him, and he must, by the same necessity of nature, be chosen and called to that service, or he is the Lords chosen and called servant by free agreement and consent of the Lord who cals, and of the party called, which is a Covenant between Master and Servant, the Lord and the sent Ambassadour who is sent, the Lord, the Messenger who comes with such news. Now of *Christ* it is said, *Isai.* 42.1. *Behold my servant whom* I *uphold, my chosen in whom my soule delights.* And of meere grace and free-love, both God sent him, and he came, *Joh.*3.16. 1 *Tim.*1.15. for by no necessity of nature was *Christ* sent *to preach glad tidings to the meeke, to bind up the broken-hearted, to proclaime liberty to the captives,* Isai. 61.1. *to say to the prisoners go forth,* Isa. 49.9. For Isai. 42.6. *I the Lord have called thee* (saith he) *in righteousnesse* —— 7. *To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darknesse out of the prison-house.* Nor can we say, that any thing, but the good will of the Lord did conclude or determine him to send: 1. To save men, not Angels, *Heb.*2.16. 2. Some men, not others; *Joh.*15.13,14. 3. So ill deserving men, as *lost ones,* Luk. 19.10. *sinners,* 1 Tim.1.15. Rom.5.6,8. (3.) When the *Lord* speaks of the Covenant of grace, *Ezek.*37.23. he addes a word of this Covenant, *I will cleanse them, so shall they be my people, and I will be their God.* 24. *And David my servant* (the son of *David Christ,* for *David* was was dead) *shall be King over them, and they all shall have one Shepheard.* Ezek.34. 23. *I will set up one Shepheard over them, and he shall feed them, even my servant* David, *he shall feed them, and he shall be their Shepheard.* 24. *I the Lord will be their God.* And *Zech.*13. *Jehovah* owns Christ as this Shepheard, as one of his hiring. v. 7. *Awake, O sword, against my Shepheard.* Mal. 3.1. *The Messenger of the Covenant, whom ye delight in, behold he shall come saith the Lord of Hosts.* Hence, this *David* is the Servant, Shepheard, and Messenger of the Lord, either by nature, which cannot be said, for the Man Christ is by Nature his servant, but

Christ-

Christ-Mediatour, God-Man, is not so his servant, or he is so by free consent, on the Lords part, who hires and sends him, and on Christs part, who graciously condescended to be hired, and undertook for us; which all along must be understood of no servile reward.

*Arg.*3. Christs voluntary yeelding to the worke, proves this, if *Christ, God-Man* willing to empty himselfe and take on him our nature, did offer his service to God, saying, *Sacrifice and burnt offering thou didst not desire*, Psal.40.6. Heb. 10.5. *a body thou hast prepared me.* 7. *Then said I, lo, I come (in the volume of the book it is written of me) to do thy will.* And if *Christ-God-Man* did willingly lay down his life of his own goodnesse, and *no man could take his life from him*, against his will, *Joh.* 10.11, 18. *Joh.* 18.5,8. *Joh.*14.31. *Luk.*9.51. Then is Christs free consent to be our Surety and Redeemer, to seek and to save us, cleare, *Matth.* 20.28. *Luk.*19.10. *And if it pleased the Lord to bruise him*, Isa.53.10. and of love to give him to the death for us, *Joh.*3.16. *Rom.*8.3.32. *Mat.*21.37. then the Lords consent that he should be our Surety, Saviour, and Redeemer, is no lesse evident. Now a mutuall agreement between *Iehovah* and the Son for one and the same undertaking is a compact and Covenant, to have us saved.

*Arg.*3. Christ his offering of his service to GOD proves this Covenant.

Argument 4. Is from the agreed upon giving and taking betweene the Father and the Son where there is a free giving of some to the Son to be ransomed, and keeped, upon the Fathers part, and a most free closing of the Son to own and answer for the given and to lose none, but to raise them at the last Day, There certainly is a Covenant gone before, as *Iacobs* reckoning with *Laban*, Gen. 31.39. *That which was torne of beasts, I brought not unto thee: I bare the losse of it; of my hand didst thou require it, whether stolne by day, or stolne by night.* 40. (*Thus*) *I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.* This evidently speaks a Covenant upon *Labans* part, delivering his flock to *Iacob*, as to a servant and shepheard, saying, *I contract with thee, I deliver my flock to thee, answer for them: make an account to me of dead and living.* And on *Iacobs* part, a taking burden Covenant-waies to take care of them;

Arg 4. The Fathers giving of the Elect to Christ to be redeemed and the Son his willing receiving of them proves this Covenant.

them; and a Covenant-yeelding, *require thou at my hand old and young, weake and strong of the flock: I bind my selfe to keep them.* So Christ hath delivered and given to him of the Father, so many by head and name, Joh. 17.2. *As thou hast given him power over all flesh, that he should give eternall life to as many,* ὁ δέδωκας αὐτῷ, *as thou hast given him.* 12. *Those that thou gavest me,* οὓς δέδωκας μοὶ ἐφύλαξα, *I have kept, and none of them are lost.* Joh. 6.37. *All that the Father hath given me, shall come unto me,* πᾶν ὃ δίδωσί μοι ὁ πατὴρ, *and the commer to me, I will in no wise cast out.* 39. *And this is the Fathers* (Covenant-) *will that sent me, that every one which seeth the Son and beleeveth on him, may have everlasting life, and I will raise him up* (by Covenant and Gospel promise) *at the last day.* And what speaketh stronger consolation, than the Father gave me to the Son Christ to be saved, and the Son undertook for me, hath given a written band under his hand to keep me? O what happinesse! that I am not mine own keeper; but that Christ hath given it under his hand, and the Father & the Son have Covenant-wise closed and stricken hands, the one having given, and the other received me a-keeping. 2. My soule enter thou not into their secrets who lay all peace, comfort, assurance of salvation upon their own *Socinian* faith, that is, their indifferent relying upon the *Saviour Jesus* and their own holinesse, watchfulnesse, obedience, love to God. Sure, the comfort, joy, peace, assurance *subjective* that they have in their conscience, can be no stronger than the *objective* and fundamentall certitude of standing persevering, overcoming flowing from free-will which is woefull free and indifferent to persevere and stand, or not to persevere, not to stand, but to fall away. Its a stronger consolation (and the strongest should be the Christians choise) that is founded upon the Fathers giving and the Sons receiving of sinners; and the faith of salvation to me which relies and leans upon Christs undertaking for me, that I shall not be lost nor casten out, then upon my undertaking for my selfe.

† The persons being given of the Father to the Son speakes strong consolation, & its no consolation at all to depend upon free-will.

Arg. 5. Christs receiving of the Seals of the Old & New Covenant, proves that there is such a Covenant.

The fifth Argument is from Christs receiving the Seals, Who so receives in his body the Seals of the Covenant of Grace, Circumcision, and Baptisme, and yet needs no putting off of the *body of the sins of the flesh*, by Circumcision, and needs *no forgivenesse of sin*,

no

no regeneration, no burying with Christ in Baptisme, as *Col.*2.11, 12. *Rom.*6.3,4,5. and eats the Passeover, and needs not that the Lambe of God take away his sins, as *Joh.*1.19. since he is holy, and without sin, he must be under the Covenant, and God must be his God in some other Covenant than sinners are, for these seales are proper to a Covenanted people, strangers and Pagans might not receive them, but these in Covenant only, *Gen.*17. 7. *Exod.*12.48. *Mat.* 28. 19. *Col.*2.11.12. and *Christ* must have received Seales for other uses and ends then sinners received them, to wit, to testifie that he was the God of both *Jews* and *Gentiles*, and that he was the undertaker for us, in a Covenant of suretyship for us, to perfect a higher command than any mortall man was under, to wit, to lay down his life for sinners, *Joh.*10.18. and beside that, for our cause he was *made under the Law, to fulfill all righteousnesse*, and so was Circumcised, *Luk.*2.21. Baptized, *Mat.*3.13,16,17. did eate the Passeover with the Disciples, *Mat.*26.18,19,20. *Mar.* 14.18. *Luk.*22.13,14. he in comming under that state in which he must, because a man, fulfill the Law, and be under even Gospel-commands so far as they were suitable to his holy Nature, testifieth in obeying all commands even of the Morall Law (and as the Son of *God* he was under no such obligation) that he was under a speciall ingagement, and compact to God, for the work of Redemption. And we are taught to feele what inbred delight and sweetnesse of peace is in duties; when Christ Covenants with God to come under the Law, and under the hardest of commands to lay down his life for sinners, because it was a Law and command by Covenant, that hath most of obedience which hath most of a Law.

Q. Was Christ such an one, as needed seals to his speciall Covenant with the Father? Why Christ received the Seals.

Ans. He needed no seals at all to strengthen his faith of dependency for there was no sinfull weaknesse in his faith yet he was capable of growing, *Luk.*2.52. For the Law requires not the like physicall intention and bendednesse of acts of obedience from the young, as from the aged. 2. In that the receiving of the seals proves Christ to be Surety of the Covenant of Grace, it makes good that he was under the other Covenant and to performe the obedience due to the speciall command of dying, as to a command of Covenant.

*Arg.*6.

Arg.6. God might have followed a Law-way with all flesh, & not have sent his Son, & the Son might have refused to be sent: Ergo by compact Christ came

Argument 6. Is from the Lords liberty: If God might in justice have prosecuted the Covenant of Works, and *Adam* and his might justly have suffered eternall death for sin (for the Law is holy and just, and the threatning *Gen.*2.17. just) except the Lord had of grace made another Covenant, then must the Lord send, or not send a Saviour to suffer, and be a suffering Redeemer and surety as pleased him, or not pleased him; and if *Christ* may refuse to undertake, or willingly agree, as pleased him, and Christ being God consubstantiall with the Father, might have stood to the Law-way of works: For who, or what could have hindered him to follow a course of justice against all men? then if both agreed to dispense with that Law-way to save man; Here is a Covenant condescension between *Iehovah* and the Son, of quieting Law, and pitching on a mild Gospel-way.

Arg.7. All the promises how they are made to Christ.

Argument 7. From the promises made to Christ: He to whom the promises are made, as to the seed, so as in him *they are yea, and Amen*, and he who is eminently the chiefe heir of the promises, as ingaged to make good the promises on the Lords part, to give forgiveneſſe, *Ier.*31.34. *Heb.*8.12. perseverance, *Ier.*32.39,40. *Isa.*54.10. *Isa.*59.21. *peace*, *Ezek.*34.25. *Lev.*26.6.11,12. yea, and *a new heart*, *Ier.*31.33. *Ezek.*11.19. *Heb.*8.10. *life eternall*, *Ioh.*10.28. and to make good the promises upon our part, by fulfilling the condition, and giving habituall grace, *Ier.*31.33. *Ezek.*36.26. and actuall influences, *Ier.*31.34. to know the Lord, *Ier.*32.39,40. *Ezek.*36.27. to, and with him, *God* must strike a Covenant of suretyship, that he shall have the annointing in its fulneſſe, above his fellows, without measure, to make good all these promises as *Mediatour*; for it is not simply grace and life that the Lord bestows upon his people, but grace out of the store-house of the *Mediatour God-Man*. Now this must be given to Christ by promise, Gal.3.16. *Now to* Abraham *and his seed were the promises made, he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ*: He cannot well meane mysticall Christ, that is, Christ and all his, for they are indeed many and numeroes, as *Isai.*2.1,2. *Isai.*60.1,2, 3,4, 5,6. *Psal.*22.27. compared with *Rev.*5.11. *Rev.*7.9. for the promises are made to *Christ-God-Man* eminently, not formally: For 2 Cor. 1. 20. *All the promises*

promises of God in him are yea, and in him Amen. For the promise is made to us for Christ, and through his grace, then the promise is made first to him, and more eminently, and to us for him: *Propter quod unumquodque tale, id ipsum magis tale* 2. The promises are fulfilled and made good, not because we fulfill the condition, but for Christ, in whom, and by whose merit, both the grace promised, and the grace habituall and actuall to perform the condition, be it faith, repentance, humility, *&c.* is freely given to us. 3. *Christ* is he who makes the Covenant and all the promises, *Acts* 7 32. Who said to *Moses*, *I am the God of thy fathers, the God of* Abraham —— 34. *I have seen, I have seen the affliction of my people which is in Ægypt, and I have heard their groaning, and am come downe to deliver them: And now come, I will send thee unto Ægypt.* And *ver.* 35. Moses *is made a Ruler and a deliverer by the hands of the Angel that appeared to him in the bush.* This is *Christ*, the Angell, 38. of the Covenant Mal. 3. 1. *Whom they tempted,* 1 Cor. 10. 9. Of whom the Lord said, *Exod.* 23. 21. *Beware of him, and obey his voice, and provoke him not: for hee will not pardon your transgressions, for my Name is upon him.* And this *Angell* saith, *I am the God of* Abraham, the omniscient God that sees the afflictions of his people. 3. Heares their prayers. 4. Delivers them out of *Ægypt*, Exod. 20. 1, 2. And so the Author of the Covenant, and of all the promises. It is much for weak beleevers that God stands ingaged in Christ by Covenant with him to give us to beleeve, and to beleeve to the end. Hath the Lord given himselfe Surety for the standing of a tottering beleever? Is there not ground to beleeve that Christ shall make good his undertaking? Also if all the promises bee made to Christ, who is the Author of the Covenant, and upon condition that Christ do his part, and lay down his life; then sure *Christ* is under a Covenant, to injoy his reward, when he hath done his work? And to have a beleeving seed is *Christs* reward Heaven and Earth can make no surer binding for faith and salvation.

Christ is he who made the promises and the Covenant.

Christ is an ingaged Surety for the standing of a weak beleever.

8. As the former Argument is from the promise made unto Christ and fulfilled to him, so this is from the Predictions Prophecies and promises of him, as he of whom the glorious promises are foretold, and may claime the thing promised, by faith. hee

hath some word of promise for suiting these things: which is a Covenant, if he shall do what is required of him, and fulfill the Commandement, *John* 10.18.

8 *Arg.* From the promises concerning Christ.

But such Prophecies and Promises there bee of CHRIST, Isaiah. 22.22. *The key of the house of* David *will I lay upon his shoulder: so hee shall open and none shall shut, and hee shall shut and none shall open.* 23. *And I will fasten him as a naile in a sure place; and hee shall bee for a glorious Throne to his Fathers house.* 24. *And they shall hang upon him all the glory of his fathers house, the off-spring and the issue, all vessels of small quantity: from the vessels of cups, even to all the vessels of flagons.* Zech. 3. 8. *For behold, I will bring forth my servant the* BRANCH. Zech. 6. 12. *Speak unto* Joshua, *saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the* BRANCH, *and he shall grow up out of his place, and he shall build the Temple of the Lord:* 13. *Even he shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule upon his Throne.* Mic. 5.4. *And he shall stand and feed in the strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide: For now shall he be great unto the ends of the earth.* 5. *And this man shall be the peace, when the Assyrian shall come into our Land.* So *Psal.* 72.7. *In his dayes shall the righteous flourish*, &c. Hence, as Christ prayed in faith, *Ioh.* 17.5. to be glorified with the glory he had with the Father, before the world was, because he finished the worke, though he was not yet crucified but he had a mind fixed to suffer: So may Christ pray in faith to govern right, and to beare the glory, and to feed in the strength of the Lord, and to have a conquished people, since hee was to fulfill all the work that was laid upon him: And this supposes a Covenant.

9 *Arg.* Christ is bidden ask a people form God, and the Lord promiseth that he will heare.

Hence, *Arg.* 9. from the suit hee bids his Sonne aske, which hee will grant, Psal. 2.8. *Aske of mee and I will give thee the Heathen for thine inheritance, and the ends of the earth for thy possession.* Psal. 89.26. *He shall cry unto me, thou art my Father, my GOD, and the Rock of my salvation.* 27. *Also I will make him my first-born, higher then the Kings of the earth.* 28. *My mercy will I keep for him for ever*, &c. If God say to us, call upon me in the day of trouble, and I will heare thee: This argues a Covenant that God

shall

shall heare, if wee pray; Then it saies, if Christ the *Mediatour* shall pray, hee shall bee heard and prospered with successe in his work.

10. *Argument* from the worke of Christ, and the wages, which a Covenant cals for: Christ complaines, *Isaiah* 49. 4. *Then I said, I have laboured in vaine, I have spent my strength for nought, and in vaine*: there's worke. Shall hee have nothing for his work? Hee adds, *Yet surely my judgement is with the Lord, and my work with my God.* verse 6. Hee receives an answer of a full reward for his worke: *And hee said, it is a light thing, that thou shouldest bee my servant, to raise up the Tribes of* Jacob, *and to restore the preserved of* Israel: *I will also give thee for a light to the Gentiles, that thou may'st bee my salvation unto the end of the earth.* Which words are cited true of Christ, by *Luke Acts* 13. 47. when Christ is Preached to the Gentiles: and as one who laboured for us, so hee craves his wages, though the Jewes pay him unworthily. Zech. 11. 12. *Then I said if yee think good,* give (mee) *my price, and if not, forbeare*; pay mee, or pay mee not: Yet the Lord payed him. Phil. 2. 7. *Hee made himselfe of no reputation, and took upon him the forme of a servant,* ——— *and became obedient to the death, the death of the Crosse.* Here is worke: followeth his wages, call it merit, or what else, its a reward, and the end of his suffering, which Christ both desired and intended as the fruit of his labours. verse 9. *διὸ καὶ, Therefore God highly exalted him, and gave him a Name above every name.* Acts 5. 21. *Him hath God exalted with his right hand, to bee a Prince and Saviour.* Isaiah. 53. 10. *When he shall make his soule an offering for sinne* (which was worke hard enough) *he shall see his seed* (which was his soules desired wages) *hee shall prolong his dayes, the pleasure of the Lord shall prosper in his hand*: 11. *He shall see of the travell of his soul, and be satisfied.* 12. *Therefore will I divide him a portion with the great, and he shall divide the spoile with the strong*: that is an ample reward. Followes his work, *because he hath poured out his soule unto death, and he was numbred with the transgressours, and bare the sins of many, and made intercession for the transgressours.* Hence his care to finish the worke of him that sent him, and to doe his will, *Ioh.* 4. 34. *Ioh.* 17. 4. *Ioh.* 8. 29. and as the Fa-

10 *Arg.* The relation of *Christs* working for wages, and the Lords paying him his wages, does prove this Covenant.

ther loved, so he rewarded the obedience of his Son, not by necessity of nature, but by a voluntary compact, but he loves his obedience, *Joh.* 10. 17. *Therefore doth my Father love me, because I lay down my life, that I might take it againe.* John 15. 10. *If ye keep my Commandements, yee shall abide in my love, even as I have kept my Fathers Commandments, and abide in his love.* Nor can it be denied but a redeemed and saved people was much in the heart of Christ, and much in his desire and intention. John 10. 10. *I am come that they may have life, and have it more abundantly.* And if to finish the worke, especially of saving lost man, was his meat and drink, *Ioh.* 4. 34. and he prayed for the ransomed ones, *Iohn* 17. *to sanctifie them:* 17. *That they might bee where hee is,* 24. There must be alwayes in the heart of Christ a designe of love, in that he made redemed ones his end, his worke his souls satisfaction, *Isaiah* 53. 11. And, O how worthlesse were we, that the desire of God should be towards us! How far below the price that love put on us? Was man a Crown and wager for God, for God, for such a God to run for, to work for, and to win? Was there not a more fixed seat in Angels, then in clay, for so high a love as the Love of God? Is there room in so low a peece of created *Nothing*, for so high, and deep, so broad and long a design, so high an aime, as nothing could bee the last and the least result of transcendent love, but great *Emmanuell, God with us*? Reason might say, a lesse price may buy poor man, a lower designe may compasse sinners. But love said no lesse could do it: and this love is not capable of a mistake, in buying, infinite love cannot erre in designes of free-love.

A design of love in the heart of Christ toward low man, as his aime and end.

11 *Arg.* The Lords Oath to Christ when he is made Priest and King proves this Covenant.

11 *Argument* is from the Oath of God: Christ is made a High Priest, another way then other Priests: Heb. 7. 21. *For those Priests were made without an oath: but this with an oath, by him that said to him, the Lord hath sworne and will not repent, thou art a Priest for ever, after the order of* Melchisedech *Psalme* 110. 4. No man enters to an office by an oath to be faithfull, or to bee for ever in such an administration, but he enters also to the office by Covenant. And this oath is sworn by the Lord JEHOVAH, to Christ: *The Lord hath sworn,—— thou art a Priest.* Its a more excellent Priesthood which is confirmed by an oath, then that of

Aaron,

Aaron, which is confirmed by no oath. Psalme 89.35. *Once have I sworn by my Holinesse, that I will not lie unto* David, (*the Messiah* my Anointed, the Son of *David.*) 36. *His seed shall endure for ever.* Acts 2. 30. *Therefore being a Prophet, and knowing that God with an oath had sworn to him that of the fruit of his loins according to the flesh, he would raise up* CHRIST *to sit upon his Throne.* 31. *He seeing this before spoke of the Resurrection.* Psalme 132.11. *The Lord hath sworn in truth unto* David, *he will not turne from it, of the fruit of thy body will I set upon thy Throne.* 12. *If thy children shall keep my Covenant, and my Testimony that I shall teach them, their children also shall sit upon thy Throne for evermore.* אמה־כח ל־ול־ם

They shall sit so and so by Covenant blessed in Christ. And so the stability and certainty of the decree and oath, is not to make the children of *David* secure, but watchfull in their duty: But this is not a condition, without the which the *Messiah* should not reign, but without this he should not reign to their comfort and everlasting good. But otherwise the truth of the Lords Covenant-faithfulnesse depends not upon mens unbeleefe, *Rom.* 3. 3. and for the certainty of this promise and oath which made good Christ his reign which shall not cease, see 2 *Sam.* 7. 12. 1 *King.* 8. 25. 2 *Chro.* 6. 16. *Luke* 1. 69. *Gen.* 21. 17, 18. Hence there is no Covenant made with Christ that the Covenant of Works made with *Adam* should stand for ever. 2. No oath in that Covenant. 3. No promise or oath to give perseverance, and the Spirit and influences of grace for that effect. And the oath of God, that Christ shall be King of my will to reign over the heart, to give repentance as a Prince, *Acts* 5. 31. and that God hath sworn him to be an eternall Priest who offered himselfe a sacrifice to deliver me from the present evill world, *Gal.* 1. 4. to ransome mee from my vaine conversation 1 *Pet.* 1. 18. to bring mee to God 1 *Pet.* 1. 18. that I should being dead to sin, live to righteousnesse, 1 *Pet.* 2. 24. *Eph.* 5. 25, 26, 27. *Heb.* 13. 11 12. *Rev.* 1. 5, 6. is somewhat more comfortable then the doctrine of *Papists*, *Arminians*, who say that any tempted Saint may be a justified Saint to day, and an Apostate, a limbe of Satan and a child of perdition to morrow, as *Iudas* was: as if Christ were not a sworn Advocate in the nick and hour of temptation to help,

Christ is a sworn Priest and Intercessor for the hour of temptation.

in

in the act of winnowing: and had not made promises of actuall grace to actuall temptations when they come, *Luke* 22. 31. 1 *Ioh.* 2. 1. *Matth.* 10. 19. And if Christ be sworn a King, Advocate, an High Priest, to overcome the rockinesse and flinty and stony rebellion of will, providing that will shall first yeeld, and not play the King against *Christ*: for any thing I see, the Covenant of grace is loser (the corruption of the Covenanter being ten times stronger to evill then the will of *Adam* was) then the Covenant of Works, and the Gospell an infinitely more plain path to a more fiery Hell then the Law. And it speaks much of free grace, that the everlasting salvation of the elect is in such a Castle as the oath of the Omnipotent and infinitely faithfull Lord.

Lastly, the Argument is the more considerable, that every Priesthood, even that of *Levi*, is imposed by Covenant, *Mal.* 2. 5. *My Covenant was with him of life and peace.*

CHAP. VII.

The Covenant of Redemption is explained in three eternall acts. 1. Designation, decree or ordination, and delectation in the work. 2. Mercy and peace, truth and righteousnesse are agreed in this Covenant. 3. The designed sending of the Spirit cannot be a Covenant as this was. 4. The twelfth Argument. 5. The thoughts of eternall love.

THE Covenant of Redemption is two wayes considered. 1. As transacted in time between *Iehovah* and *Christ*, in his actuall discharge of his office of King, Priest, and Prophet. 2. As it is an eternall transaction and compact between *Iehovah* and the second Person the *Son of God*, who gave personall consent that he should be the Undertaker, and no other. And these three acts are considerable in the Persons in this latter consideration:

1. *Designation of one.*
2. *Decree and destination.*
3. *Delectation in the work.*

As to the first: There must have been a Person, either the Father

ther, or the Son, or the Spirit. 1. By God, from eternity set apart, separated, and designed: And 2. This person must have given an actuall consent from eternity to the designation: Now the person designed was the Son only, this lot eternally (to speake so) fell upon only him who was, προεγνωσμένος, the *Lamb fore-ordained before the foundation of the world*, 1 Pet. 1.20. And because *Christ-God* equall with the Father, does not begin to consent and agree to the designation in time, nor can *Christ-God* will any thing in time, which he did not will and consent unto; from eternity; therefore he was present with the Father, and consented unto the designation, and closed the bargaine from eternity: upon which account, Christ had the glory of a designed Saviour with the Father, before the world was, and praies that he may, *God-Man*, be glorified, as touching the manifestation of that glory to Angels and men, with the glory *that hee had with the Father before the world was*. Joh. 17.5. and here is an eternally closed Covenant between Jehovah and the Son, with the consent of parties. And who sees not our debt of love for a foresight and providence of pure grace? Behold a designed Physician before we be sick, and Christ with his own consent, writing himselfe the repairer of the breaches before the house fall, and the healer and binder up, before the bones be broken.

The most sweet providence of God in designing a Physitian to us before we be sick.

2. Christ is chosen and predestinate the head, the first born of the house and of the many brethren, and saies Amen to the choise, and we are chosen by him, as our head and he was fore-ordained the Mediator and *the Lamb before the foundation of the world* was laid to bee slain for our sin. Hence, 2. offended Justice by the breach of the Covenant of Works in all three Persons, pleads that man should dye, and that pleading is most just, and the Law cannot be broken or repealed. *The soule that sins must dye*. Ezek. 18. the threatning *Gen.* 2.17. must be fulfilled. 2. Mercy pleads (not having a Throne higher then justice as *Arminius* saith) that so many chosen ones may find mercy, and peace cals for reconciliation to sinners.

Armin de Sacerdotio Christi. page 14, 15.

3. Infinite *wisedome* also requires that justice and righteousnesse (under the name of mercy we comprehend free and rich grace) may meet, and peace and righteousnesse may kisse each other *Psa.* 85. 11.

85. 11. Hence all theſe Attributes of glory muſt come forth, that a Throne may bee ſet up, and a Pſalm may bee ſung. *Rev.* 5. 12. and the *thouſands of thouſands may cry, Worthy is the Lambe that was ſlaine, to receive power, and riches, and wiſdome and ſtrength, and honour, and glory, and bleſſing.* 13. *And every creature which is in Heaven* (ſaith *John*) *and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I ſaying, Bleſſing, honour, and glory, and power bee unto Him that ſitteth upon the throne, and unto the Lambe for ever and ever.* Hence 1. there is no conflict between mercy and juſtice (as *Arminius* ſaith) nor any naturall deſire in God, to have all Angels and men ſaved, which is hindred by juſtice. *Job* ſayeth truely, *chap.* 23. *ver.* 13. *He is of one minde, and who can turn him?* (from this end which he intends, as if he could not compaſſe it to another end) *and what his ſoule deſires* (in ſaving or deſtroying) *even that hee doth.* 14. *For he performeth the thing that is decreed for me* (and all creatures, and his decrees are moſt free, *Eph.* 1. 11.) *and many ſuch things, or many the like things are with him.* Therefore it pleaſed his moſt free, ſoveraign and abſolute Counſell, to bring forth to Angels and men, to Heaven and Earth, to Sea and to all creatures, the glory of juſtice, truth, mercy, peace, grace, power, wiſedome *Rev.* 5. 13. and in Chriſt the decreed and appointed Mediatour, the Lamb fore-ordained, as *Peter*, 1 Pet. 1. 20. to be ſlaine, and who agreed to the decree and in an eternall compact took the burden upon him, to fulfill that of *Pſal.* 85. 10. *Mercy and Truth are met together, Righteouſneſſe and Peace have kiſſed each other.* 11. *Truth ſhall ſpring out of the earth, and Righteouſneſſe ſhall look down from Heaven.* So that in this tranſaction the Father and the Son and Spirit let out to men for their ſalvation, the glory of all theſe Attributes.

The harmony of the Attributes of God in the declaration of mercy, truth, juſtice. &c. is ſweetly made out by this Covenant.

Obj. *Did not the holy Ghoſt alſo from eternity ſay* Amen *and agree to be ſent by the Father and the Son, to lead the Saints in all truth, to ſanctifie, to comfort them? And did not the Father and the Son from eternity decree to ſend the Spirit? And did not the Spirit alſo conſent to the decree before the world was? And ſo ſhall there be alſo a Covenant between the Father and the Son ſending the Spirit*, Joh. 14. 26. Joh. 16. 13, 14, 15. *and the ſpirit who is ſent?*

Anſ.

Ans. Every mutuall agreement between the blessed Persons concerning their actions without, cannot be called a Covenant, nor need we contend about names. What if we say that there is some Oeconomicall and dispensatory agreement of sending and being sent yea even in the works of Creation, Redemption and Sanctification, though two things stand in the way to hinder us to call such an agreement with the name of a voluntary compact or Covenant? 1. It seems naturall, and not voluntary, that there is such an admirable order of working as the Father creates by the Son, as by his eternall wisedome, but yet a person, a suppositum, different from the Father, and by the Spirit, as his mighty power: a third Person. 2. The Son is decreed with his own consent to bee the Person to empty himselfe, to be in time cloathed with our nature, and to put on the state and legall condition of a Covenant-Obeyer of *God* to the death, the death of the crosse, and is made a little lower then the *Angels*: and this may well be called a Covenant-transaction and a course of Covenant-obedience in the Mediator, which condition the holy Ghost comes not under. And what should man say, when the votes of the Three carry it, that our iniquities should bee laid upon the Son, *Isa.* 53.6. and the Son should be sent, *Gal.* 4. 4. and he from eternity should step out. *Lord, send mee, here am I to doe thy will.* Joh. 3. 13. *No man* (no person) ἐκεῖνος, *hath ascended up to Heaven, but he that came downe from Heaven, even the Son of man which is in Heaven.* These votes of love fell not upon Angels, but upon Man. And how should it break my rockinesse that *Christ* spake for mee, undertook for me, took all my diseases upon him before I was and before my disease had being? Wee reckon it great favour Such a man pleaded kindly and bodily for you in your absence when you was not to speake for your safe. As its love to provide a rich inheritance for the child not born, and to fight for the sleeping child, that he may not be killed: when we had neither being, action, nor vote in Christs undertaking. Obj. *Such as are chosen in Christ such are foreseen beleevers, when they are chosen.* *Ans.* Justly learned and pious Mr *Bayn* denies that: for God choosed the noble royall Family, *Christ* the Head and all the branches in Him. Love eternall love begins at the head, descends to the off-spring: But

The sending of the Spirit, and the Spirit his free consent to come, is not a proper Covenant.

Gods love in acting for man in time.

Paul Bayne Comm. on *Eph.* 1. *v.* 4.

The Lord choſed us not in Chriſt, becauſe hee ſaw us in him by faith.

not becauſe they are in *Chriſt* by faith, and actually are foreſeen believers, for that is all one. We are in *Chriſt*, as the tree is in the ſeed, as all the Roſe trees and the Vine trees are in the firſt Roſe tree, and the firſt Vine tree, created of *God*, virtually. For becauſe *God* chooſed us, therefore ſhall we be in Chriſt by faith: yea and he chooſed us and ordained us to be in Chriſt by faith, when Hee gave us to the Son, to be keeped by him.

The mutual delights of love between the Father and the Son, in their thoughts of the Covenant-love to man.

The third conſiderable act here, is an act of delectation, and the place is obſervable, *Prov.* 8. 22. The Lord, *Chanani, poſſeſſed me*: Its not *Bara, created me*: Its not ἔκτισε, as the LXX. have it, but as *Aquila*, ἐκτήσατο, *in the beginning of his way*: as *Cartwright*, before hee had created any thing. 23. *I was ſet up from everlaſting. Tremellius, inuncta fui, I was anointed. Aben Ezra, Electa fui, I was choſen.* The Vulgar Latine, *I was ordained, from the beginning, or ever the earth was.* 24. *When there were no depths, I was brought forth: when there were no fountaines abounding with waters.* 25. *Before the mountaines were ſetled: before the hils was I brought forth*, &c. In all which the authority of *Chriſt* (ſaith *Cartwright*) is proven from his eternity, antiquity, immortality, *&c.* and all this time He was with *God*, as is fully, *ver.* 30. cleared: *Then I was by him, as one brought up with him.* Chald. Para. *I was nouriſhed up as a maid at his ſide.* He will not want his Son out of his Eye: *I was daily his delight, rejoycing alwayes before him.* The Hebr. יום יום *dye, dye, from day to day. Rabbi Solomon, annorum myriades*, myriads of yeares. The *Father* and the *Son*, from eternity, delighted one in another, and were ſolacing themſelves in the workes without themſelves: and the *ratio formalis* (as it were) that which took up the love, delight and thoughts of *God*, when as yet there was no world, no mountaines, no depths, *&c.* is *Chriſt* as Redeemer delighting himſelfe with the ſons of men, 31. *I was with him—— rejoycing in the habitable part of his earth*: Heb. *Sporting or playing with the ſonnes of men*: both becauſe of all his works, as *Ambroſe* ſaith, he moſt longed for man, *and made heaven and reſted not, and made the earth and reſted not, and made the Sunne Moon and Starres, and reſted not there: and made man, and then reſted, as having found the choyceſt piece of worke hee ſo much delighted*

Ambroſe. hexa. l. 6 c. 16. *Deus fecit Cœlum, & non lego quod requieverit. fecit terram nec lego quod requieverit: fecit ſolem, lunã & ſtellas, nec ibi lego quod requieverit; lego quod fecit hominem, & quod tunc requieverit.*

lighted in. So the *Father* and the *Sonne* were taken, and (as it were) *love*, saith *Bernard*, *triumphed over God*, and they solaced their heart in that great design of love, and from eternity, passed over that long and sweet age of myriads of ages, in the pleasant and delighting thoughts of that boundlesse and bottomlesse Ocean of love to wit, *God* is to be made sick, and to dye a love for the sons of men. *Love* being above and (in a manner) not stronger then the grave only, and then death and hell, but some way (with reference to his holinesse) mightier then the most High, and brought God down to sick clay: that you may (saith *Bernard*) see, *if you take heed, joy sadned, faith feared, salvation suffering, life dying, strength weakned*: and this wisdome was hid up and *kept secret since the world began*, Rom. 16. 25. *Hidden wisdome* (in the heart of the *Lord* from eternity) *which God ordained before the world, unto our glory*, 1 Corinth. 2. 7. the like whereof the *eye hath not seen, nor the eare heard, nor hath entered in to the heart of man*, ver. 9. *to conceive*: So that this mystery of the Covenant between *Iehovah* and the *Son of God* was (as it were) little enough to busie the thoughts of the infinite understanding of the highest Lord, *God Father, Son and Spirit*, as containing *the unsearchable riches of Christ*, Eph. 3. 8. Say there were millions and ten thousand millions of Globes of new whole earths of all gold mines perfect and purest gold, yet should they not all come near to the borders of this riches: and these al were in before there was a Creation, and he lets out of this fulnesse to us, and we are sinfully poor beside Christs gold mines and dry beside the rivers of wine and milk: and dead, a thousand times, being under the flowings and outlettings of life and of such a life.

Bernard. *Serm. 64. in Cant. Quid violentius triumphat de Deo.*

Bernard. *hom. 2 Super missus est videas & attendas (in Christo) tristari lætitiam, pavere fiduciam, salutem pati, vitam mori, fortitudinē infirmari.*

The strength of Gods love to man, which wee too little value.

Hence the 12 *Argument*: If *Christ* the Sonne was designed, and fore-ordained with the Father, the Spirit, and his own consent to be the person should pay the ransome of satisfaction, and to be satisfied in his soul, with the getting and injoying of the bought, and well payed for and ransomed, yea the over-ransomed sons of men, who ravished love and heart of Father and Sonne, before the mountaines were brought *Prov.* 8. 22, 23. &c. 30. 31. forth, and when as yet there were no depths. then was that bargaine of love closed and subscribed before witnesses from eternity. For could

the heart of *Christ* bee cold and indifferent to undergoe suretyship for the sons of men: Who warmed and kindled a fire of Redeemers love in his heart from everlasting? Or was his consent to the Covenant, but as late and young as since *Adam* fell, or *Abraham* was called to leave his country and his fathers house, *Genesis* 3. *Genesis* 12. Ah! its an older love then so: A yesterdaies love, time-mercy, a grace of the age with the world, could not have saved me. Nor were our Charters and Writs of Gospel-grace, first drawn up in Paradise: Nay, but copies and doubles of them only were given to *Adam* in Paradise. The love of God is no younger then God and was never younger to sinners; and woe to us, if grace and mercy to redeemed ones should wax old and weaker through age, and at length dye, and turne to everlasting hatred. I desire to hold mee fast by that, *Ier.* 31. 3. *I have loved thee with an everlasting love.* Hee meets (as *Calvin* well observes) with a blasphemous temptation of Sathan, that the people had in their mouth: Ho *the Lord appeared to mee of old*; but that is a love from one yeare to another and its out of date now: the Covenant-love to *Abraham* is dead and away, and the Lord is changed? No, *I have loved thee*, not for a year, or a summer: The Covenant-love is older then thy poor short time-love. *Obj. But I may leave off to love God; and he loves me no longer then I love him? Ans.* Where is then everlasting love? and because he loves us, we shall not leave off to love him. Night and overclouding of the Sun, is not a perishing of the Sun out of the world; his love quickens my fainting love.

No lesse everlasting love could save us.

CHAP. VIII.

The differences between the Covenant of Suretyship or Redemption made with Christ, and the Covenant of Reconciliation and of Grace made with sinners. 2. The conjunction of the Covenants. 3. How the promises are made to the Seed, that is, to Christ, the meaning of the place, Gal. 3. 16. *4. Christ acted and suffered alway as a publick head.*

IT is not the same Covenant that is made with *Christ* and that which is made with sinners. 1. They differ in the subject or the parties

parties contracting. In this of suretyship, the Parties are *Iehovah*, *God*, as common to all the three on the one part: and on the other the only Son of *God* the second Person undertaking the worke of Redemption. In the Covenant of Reconciliation the Parties are *God* the *Father*, *Son* and *Spirit*, out of free love pittying us lost sinners who had broken the Covenant of Works. 2. Hence the Covenant of Suretyship is the cause of the stability and firmnesse of the Covenant of Grace. Its true, *Psal.* 89. 19. *David* is meant, when he saies, *I have laid help upon one that is mighty, I have exalted one chosen out of the people.* 20. *I have found David my servant.* For the grace of election made *David* mighty in the Lord, and the spirit of the Lord came upon him, and made him mighty to execute his office; But this is so to be understood (saith *Mollerus* and others) of *David*, as it is also to bee referred to *Christ*, upon whom the strength of our salvation is laid, and the strength laid Covenant wayes upon *Christ*, is the cause why *David* and his seed stand sure in an everlasting Covenant of reconciliation. Though the Covenants of Suretyship and of Reconciliation differ, yet must they not be separated: but faith principally must be fixed upon the most binding Covenant-relation between Jehovah and the Son of God. Eye *Christ* alwaies in the Covenant, else its but the sheath or scabbard of a Covenant, and a letter to us.

There are different parties in Covenant of Redemption & Reconciliation.

Help layed upon *Christ*.

The Covenant of Redemption most to bee eyed.

3. There bee two parts (as it were) of the Covenant of Redemption. 1. A Covenant of Designation. 2. Of Actuall Redemption. The former is eternall; for the Lord does not begin in time to designe Covenant-waies the *Son* to be the Consenter to be our Surety: nor doth the Son in time begin to consent. But the Covenant-consent in, 1. Designing of one person the Son, and no other. Of 2. Decreeing and fore-ordaining of Him. 3. Of mutuall delighting in love, and in eternall thoughts in the sons of men to be redeemed. 1 *Pet.* 1. 20. *Prov.* 30. 31. Was closed and concluded in an ended bargaine from everlasting: for the Parties were coexistent and together, and rejoycing in one another: and in the common work, to borrow that expression, thinking long till the day of marrying of *God* and man, and untill *Immanuels* day should dawn, *John* 8. *Abraham rejoyced to see my day.* But as touching the other part, the Man *Christ*, untill he should be Man

Two parts of the Covenant of Redemption, one before time, another in time.

and have a mans *will*, he could not in two *wills* close with the Covenant of actuall Redemption.

But the Covenant of Reconciliation is no more eternall, then the creation, which is eternall in the Decree of God, as are all things that fall out in time. But this Covenant was made in Paradise, though it was decreed from everlasting, yet it had no being as a Covenant, nor could have any, so long as the Covenant of Works did stand. But it came in due time, the Physick and the Physitian *Christ* the blessed seed, not few houres after *Adam* was fallen, came to his sick bed, or rather to his death-bed: Blessed be his love who redeemed us in our low condition, for *Adam* had no faith to receive, nor hope of a Redeemer. *Christ* came, not sought for, nor sent for, not so much as desired by us: For how could wee desire a thing impossible, to our knowledge? Or could we thirst for a ransome of the blood of God, unknown to *Angels* or *Men*? This is prevening grace indeed.

How seasonable and timous the Covenant of Reconciliation, was the Physick, and the Physician came both in time to the sicknes.

4. *Differ.* The Covenants doe differ in the matter, work and wages.

4. They differ in the subject, matter: The Covenant of Redemption is, 1. who shall be the surety of Redemption to undertake for man? *Here am I, saith the Sonne, thy fellow*, Zech. 13.7. 2. What shall be his work? What shall be his wage? He shall lay down his life, that shall be his work: he shall be obedient to his Father to the death even the death of the Crosse. And his wage shall be, *He shall see his seed, and God shall give him a name above every name.* But no such work is laid on us, nor such a reward to be expected by us in the Covenant of Reconciliation. Onely here life and forgiveneesse is promised to us upon condition of beleeving in *Christ*: and fit it is that *Christ* be alone, none under such a Commandement as He, *Joh.* 10. 18.

5. The Covenant of Suretyship differeth from the Covenant of Reconciliation in commands. 2. Promises. 3. And conditions.

5. The Covenant of Repemption hath different commands, 2. Promises: 3. And conditions from the Covenant of Reconciliation. The Commands of the Covenant of Suretyship are of two sorts: 1. Some common. 2. Some proper and peculiar. The former is, that *Christ fulfill all righteousnesse*, Mat. 3. 15. obey the whole Law, *being made under the Law.* Now the command of being under the Law, is two wayes considered. 1. As laid upon the *Son of God* so it is no command, but a voluntary desire: And so his consenting to take on our nature is a consenting to

empty

empty himselfe, and to be under the Law, but no act of obedience, because he was under no commanding obligation to take on him our nature. But 2. as it is laid upon him now God-Man, and the Word made flesh, he is under a necessity to give perfect obedience, *Heb.*10.5. *Therefore comming into the world*: The Sonne being to enter into the world, and to take on our Nature, speaketh to the Father, thus: *Sacrifice and offerings thou desireist not*, as expiations to take away sin, for they cannot expiate sin; *A body thou hast framed to mee*, which is the only one sacrifice of the true Lamb of God which taketh away sinne, *Joh.*1.29 and that once for all: And there are not any sacrifices ever to come after, *Heb.*9.26,28. And perfect obedience with all the heart, was tendred by Christ from a holy Nature, he being full of the *Holy Ghost* from his Mothers womb, so as none could accuse him of sinne, *Heb.*4.15. *Heb.* 7.26. *Joh.*8.46. and this obedience had influence in *Christs* obedience. To the 2. to wit, to that proper and peculiar command of suretyship, that never man was under, but only Christ. *Joh.*10.18. *This Commandement* (to lay downe my life for sinners) *received I* (and I only) *from my Father.* Psal.40. 6. *Sacrifice and offering thou didst not desire, mine eares thou hast opened*, ——8. *I delight to doe thy will, O my God, yea thy Law is within my heart.* Now thus wee are not either wayes under the commands of the Covenant of Grace: Who in heaven and earth, but Christ, could have come under baile, and an act of surety ship for us?

Christs emptying himselfe was no act of obedience, but a most voluntary free act beyond all obligation.

2. There were promises of an higher nature, made to Christ in his Covenant, then are made to us in our Covenant of reconciliation, to wit, *dominion from sea to sea*: A Throne at the right hand of *God*, is not made to Angels, *Heb.*1.8,13. nor to us; nor is there remission and pardon promised to him, as to us; of this hereafter.

3. The condition of justifying faith, laying hold on him who justifies the ungodly, is required of us in our Covenant: There is no such condition required of *Christ* in his Covenant of suretyship. The faith of Christ, is the faith of dependency, but not as a condition of the Covenant of suretyship, but in another account.

Q. But it is not hard, that Christ is in one Covenant, and beleevers in another? Its not hard, when the *Lord Christs* Covenant

Christs Covenant helpes our Covenant, & he hath a place in our Covenant.

nant and our Covenant cannot bee separated; and when Christs room in the Covenant of Redemption is to be the designed person Covenanting, who undertakes for us, as the surety, witnesse, and Angell or Messenger of the New Covenant, who makes sure our Writs makes valid and strong our Charters, Rights, and Evidences of our inheritance.

How the promise is made unto Christ, Gal. 3. v. 16.

Q. How is it, that the promises are made to *Christ*, as to the seed? *Gal.* 3. 16.

Da. Pareus, *Comm. in Gal.* 3. 16. *Hoc semen (in quo benedicentur omnes Gentes) Apostolus interpretatus erat non collectivè de multis vel omnibus Abrahami posteris, sed individuè de uno Christo, à quo non tam corporalis quã (spiritualis benedictio, hoc est, justitia & vita eterna in fideles diffluit*

Ans. Our Divines, *Beza*, *Piscator*, *Deodati*, the *English Divines* in their *Annotations*, expound the *Seed Christ*, of *Christ Mysticall*, as the Church the body, 1 *Cor.* 12. 12. is called Christ. Judicious *Pareus* saith, that the *Apostle* expounds the *Seed*, not *collectively* of many, and of all the posterity of *Abraham*, but *individually* of one Christ, from whom flowes to the beleevers, not so much the corporall blessing, as the spirituall, that is, righteousnesse and eternall life: And so saith hee, the *Apostle* saith, that this blessing or the inheritance, is given to *Abraham* and believers, not by the Law, that is, by no merit in *Abraham*, but by the promise, and by faith in *Christ*. Among *Papists*, *Liranus*; the promises are made to the seed, *scilicet*, *Christo*, *in quo impleta sunt & non in alio*, *ideo dicitur semini in singulari numero*, that is, to Christ in whom the promises are fulfilled, and in none other; therefore it is said to the seed in the singular number. So also, *Cajetan*: *Semini autem ejus*, *tanquam & cui promissa sunt*, *& in quo adimplenda erant promissa*. *Corn. à lapide*: If the word seed, *semen*, were taken *collectively*, the promise could not stand; for its sure all the Jewes were not blessed in the seed: Yea many of them (saith *Calvin*) *were a curse*. *Estius* saith the word *seed* is a collective name, and noteth many; and hath not in the Hebrew the Plurall Number. *Augustine* (saith he) will have all Christians following the faith of *Abraham* to be here noted for they are that seed to which the promise is made, whereas *Christ* is properly he in whom the promise is to be fulfilled, and in whom all are one by faith, and all are reduced to the Singular Number.

The promise, Gal. 3. 16. is not made to Christ mysticall.

There is no reason to expound the *Seed Christ*, of *Mysticall Christ* and of his Seed. 1. Because the *Seed* is he *in whom the Nations are blessed*, both *Jews* and *Gentiles*, verse 14. And the

Seed

Seed *made a curse for us*, v. 13. But this seed is only Christ, not *mysticall Christ*, head and members: for neither are we blessed in *Christ* mysticall, nor was *Christ* mysticall the Church made a curse for us: Nor did the Church mysticall pay a price of satisfaction to offended justice for us, *v.* 19. The word *seed* seems to have the same signification, *v.* 16. and *v.* 19. Consider then *v.* 19. *Wherefore then serveth the Law? It was added because of transgressions, untill the seed come, to whom the promise was made.* Now the *seed comming* is *Christ* coming in the flesh to take on him our nature. If the seed were taken for Christ mysticall, the Apostle must say, *The Law was added because of Transgression, untill the seed should come*: that is, untill Christ mysticall, his Church should come in the flesh, which is non-sense. 3. Whether the promise be of *Canaan*, and of life eternall thereby holden forth; Or of *Christ* to come of *Abraham*, in whom all flesh shall be blessed; or of righteousnesse by faith, not by the works of the Law; Or of all these comming under the name of the *inheritance*, the promise is made to many in number like the Starres: For the Lamb and the hundred fourty and four thousands standing with him on Mount Zion, and the thousands of thousands which none can number, *Rev.* 7. 9. are many, and may well be called *seeds*; and though they be all one in Christ, yet the Apostle must speak too ambiguously, when he said, The promise of righteousnesse and life is made to the *seed*, that is to Christ head and Members: for the promise is so made to Christ, especially of life, pardon, righteousnesse, as the blessings promised are fulfilled & given through & for Christ, as the only meritorious cause, as all grant: which way the promises are in no sense made to believers who cannot come in as joint satisfiers with *Christ*, & as joint meritorious procurers with Christ of the blessings promised to us. 4. The promise is made to the *seed* comming in the flesh. and assuming our nature in a personall union, *v.* 19. as is, by confession of all expounded. Now this restricts the promise to *God incarnate*, and must exclude the members. 5. It runs most connaturally to the Text, and comfortably to us if neither Christ, *Gal.* 3. 16. be understood as a private man, the *Sonne of Mary*: nor yet as *Christ mysticall*, as 1 *Cor.* 12. 12. But as Christ, a publike person, and *Head* and *Lord-Mediator*. 1. He represents all the

The Seed, *Christ*, Gal. 3.16 is neither meant of *Christ* as a private person, nor of *Christ* Mystical but of *Christ* as a publick person and Head, the second *Adam*.

Elect: and so the word *seed* is taken individually. He takes all the promises and the weight of the whole Covenant of Grace and Covenant-promises off the Lords hand as the second *Adam* representing all the Family and House: *Behold I and the children that God hath given me.* As the weight of the Covenant of Works, and of the promises thereof, was upon the first *Adam*, as he should manage these promises, so should it fare, ill or well, with all his seed. And so as *Christ* having the Gospell and Covenant-promises committed to him, so should it be with us: and this Tutor cannot miscarry and so shall it be well with the Pupils and Minors.

Were it no more but that *John* 14. 19. *Because I live yee shall live also*: ye shall live by Promise the free promise of life eternall: it is no small vantage.

2. The promises are laid down in Christ as in a publick *Lord-Keeper*. Christ is that excellent Ark in which are the Tables of the Covenant and the Book of the Law and Covenant *Deut.* 31. 26. 1 *King.* 8. 9. and as the first subject of the promises he keepeth them. Yea and Christ is the fountain and originall cause of all the promises: for he merited by his blood, remission righteousnesse, perseverance, eternall life, all graces which the Lord makes ours by free promise. 2. In Christ they are made and published to us: so they are dear mercies to Christ: they stand Christ at a dear rate: they are ours freely for no price or hire. 3. Hence nothing hinders, but the promises are made to Christ the first Heir and Son of promise: for Christ is the chiefe and principall thing promised, and other things that are freely given us (by promise) are given to us, σὺν αὐτῷ, with Christ, or after that he hath given us Christ: and assignes, and younger brethren come in under the first Heir. Our blood-relation to the Family stands by Christ, interest to promises comes all this way. The Lords method is, Get first Christ then all the promises are yours: for they follow him. And Christ well manages Covenant-promises, as they most tend to the good of his own.

And this is specially to be considered that Christ from the womb to the grave, does act and suffer nothing but as a publick person. For us he was born, *Isaiah* 9. 6. *For unto us a child is born, unto us a Sonne is given*, Luke 2. 11. Rejoyce (saith the *Angel*) *for unto*

unto you (not to us *Angels*, nay neither for himselfe) *unto you is born a Saviour.* 2. Why? For whose sake came he this journey to the earth? *Luke* saith it was no private businesse of his own, c.19.10. *He came to seek and to save that which was lost, and to save* (saith *Paul*) *sinners*, 1 Tim.1.15. Christ alwayes to be looked on as a publick person.

3. Why dyed he? *He was made a curse, ὑπὲρ ἡμῶν, for us.* Gal. 3.13. *Sinne for us*, 2 Cor.5.21. *Dyed for his sheep.* John 10.11. *for his friends*, John 15.13. was *made poor for our sake*, 2 Cor.8.9. is *our forerunner who is entred into heaven, ὑπὲρ ἡμῶν, for us*, Heb.6.20. *We have a great high Priest,—— touched with our infirmities*, Heb.4.14, 15. *Who hath entred into the heavens to appear in the presence of God for us, ὑπὲρ ἡμῶν.* Christs publike Spirit, who breathed not for himselfe, lived not for himselfe, died not for himselfe, nor ascended to heaven for himselfe, nor enjoyes he heaven for himself, should shew us the necessity we have of Christ. The Physician is needfull to the sick, the ransome to the captive, bread to him that famisheth: but Christ is more necessary to the sinner. Wee know not how many are in Christs debt: for Heaven, Angels, Sun and Moon, seas and fountaines, men and all things subsist by him, *Col.*1.17. *Heb.*1.3. Yet most of men judge fire and water more needfull then Christ: and think they no more need Christ or Covenant-interest in him, then the cart needs the third wheel, or the Ocean a drop o' dew: nor is it every necessity of Christ that we presse. There is a necessity of a Physician to a whole Pharisee: as a dead man stands in need of life; But it is a literall necessity by which the whole (saith Christ, *Mat.* 9.) needs not the Physician: but it is the sick paining necessity, such as this, *I dye a hundred times, if I get not Christ.* This takes away sleep in the night, and brings a fixed aim to sell all and buy him. The right necessity we are in to buy Christ.

CHAP. II.

The 13 Argument, from the necessity of Gods call. 2. Of Typicall sprinkling of the blood of the Covenant, and of the Testament: the place, Heb. 13. 20. the blood of the everlasting Covenant opened. Of the place, Heb. 7. 22. the act of suretyship, the assurance of our state.

AN Argument 13. is taken from the necessity of this Covenant of Redemption. 1. From the call of God: Christ took not on him to be a Priest, *or did he glorifie himselfe to be made an high Priest, but he that said unto him*, Heb. 5. *Thou art my Sonne, to day have I begotten thee*: That is, I have ordained thee to have the honourable calling of the High Priest. The Apostle also, *Heb.* 1. applyeth this in part to the eternall generation of the Sonne: And *Act.* 13. 33. the Apostle appyes this to *Christs* rising from the dead, because in these two latter manifestly appeares the GodHead of the Sonne in that he is true High Priest, who, by offering himselfe hath taken away our sins, which only *God* can do. In the other, *Rom.* 1. 4. *He is declared to be the Sonne of God with power, — by the resurrection from the* dead. Hee who took not upon him to bee High Priest while God called him and neither took upon him to be King, while God called him, and said *Psal.* 2. 6. *I have Anointed him my King upon my holy Hill of Zion* and willingly consented to the call of God to be King and Priest. He must be made Priest and King by Covenant betwixt him and God: for Priests and Kings were called by Covenant, *Mal.* 2. *v.* 5. 2 *King.* 11. 17. 2 *Sam.* 5. 3.

Hee who took not on him to bee Priest and King, but upon the call of God must bee made Priest and King by Covenant.

2. It is necessary that the promises, that are our Writs and Charters of Heaven, bee in a surer hand then our own to wit, in the keeping of *Christ*: For this is an absolute promise made to us *Ezek.* 36. 26. *A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh.* This promise is not formaly made to Christ, yet it is a special Covenant-promise, *Jer.* 31. *Ezek.* 11. *Heb.* 8. for there is no stony heart in Christ, yet the promise is laid down in him, and made

to

to him, *eminenter*; for by the merit of his blood (for he sanctified the people with his own blood *Heb.* 13.12.) he sprinkles many Nations *Isa.* 52.15. Some say as *Calvin*, *Luther*, *Musculus*, by the Preached Gospell: But it is cleare, he alludeth to the Law of sprinkling *Exod.* 24. 8. *And* Moses *took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you, concerning all these words.* Now of that blood it is said *Exod.* 24. 6. *And* Moses *took halfe of the blood* (of the Oxen that the young men of the children of Israel offered *ver.* 5.) *and put it in basons, and halfe of the blood he sprinkled on the Altar.* 1. The halfe of the blood was divided betwixt the Altar and the people, to note (say the *English* Divines) *the mutuall stipulation of God* (of Christ God the true Altar) *to his people, and his people to him, who were atoned and made one by the blood of Christ*, v. 7. (2) Moses *took the book of the Covenant, and read it in the audience of the people*: Not the Book of the Covenant of the ten Commandements: for *Moses* had not as yet brought the two Tables of Stone containing the 10 Commandements down from the Mountain. Then it was the Book of the judiciall Lawes and Promises, *Heb.* 9.19. *For when* Moses *had spoken every Precept to all the people according to the Law: he took the blood of Calves and of Goats, with water* (lest the blood should thicken and congeale not being mixt with water: noting also some other mysteries 1 *Joh.* 5.6 8.) *and scarlet wool, and hyssop, and sprinkled both the Booke and all the people.* Its true, there is no mention of *wool* and *hyssop* and *scarlet*, *Exod.* 24. but the Author to the *Hebrews* adds nothing of his own to *Moses*: for there's a ground for these *Num.* 19.6. and *Moses* speaks not of the sprinkling of the Book but the Book lying upon the sprinkled Altar was also sprinkled with blood; for saith the Holy Ghost, *Heb.* 9. 22. *Almost all things are by the Law purged with blood, and without shedding of blood there is no forgivenesse of sins.* There was no guiltinesse in the Book, but these written Lawes and Ceremonies were the *hand-writing of Ordinances which was against us, which was contrary to us: which Christ by his bloody death behoved to blot out, take out of the way, and naile to His Crosse*, Colos. 2. 14.

The sprinkling of the Altar with blood.

The sprinkling of the Book with blood.

But

But another Question riseth, *Exod.*24.26. What needed the sprinkling of the people with one halfe of the blood, and the sprinkling of the Altar, that is, Christ the Mediator, with the other; For, 1. Neither the work of dying to redeem man can be divided between *Christ* and the people: nor needed Christ, our true Altar, forgivenesse of sins. *Ans.* The typicall sprinkling of the people is expounded, *Heb.*9.14. the purging of the conscience from dead works, to serve the living God and to obey the Gospel, 1 *Pet.* 1.3. But the sprinkling of the Altar, Christ, with the blood, is a farre other thing: So the Holy Ghost, *Heb.*9. *He who is constitute the Mediator of a Testament, his death must intervene to ratifie and make valid, in Law, the Testament.* v.16, 17. *That the friends of the Testator may have right to the goods that are bequeathed to them in the Testament.*

How the Covenant is a Testament.

But Christ is the Mediatour of the New Testament, ver.15. *Ergo*, &c. Now we are to know that Christs dying is considered. 1. As a paying of ransome for captives, by which, in Law and by way of merit, the ransome of the blood of God exceedeth the worth of the bought captives, or the crime committed by the captives; and so *Christs* death meriteth to his friends ransomed righteousnesse, life, pardon.

We have right to the goods bequeathed to us in a Testament, not simply as a Testament, but as such a Testament, in which the death of the Testator is the meritorious cause of the goods tested.

2. His dying is considered as a Testament of a dying friend. Now the living friends, by vertue of a Testament as a Testament, have not *jus* and right by buying and selling to the goods tested. The essence and nature of a Testament is saved, whether the goods that are bequeathed in legacy bee the free gift of the Testator, not bought with a price by him or goods of the father of the friend, to which the friend being a German-brother hath as good right or the same right, by birth, that the Testator hath. However: the comparison holds in this. *Christ* 1. hath bequeathed to beleevers these goods. 2. The Testament is no Testament, nor valid in Law, except the Testatator be dead. No man can sue by Law tested goods, if the Testator himselfe be living; Nor can we have right to a new heart, forgivenesse, perseverance, eternall life to grace and glory, except *Christ* our Testator had dyed. But because the Tested goods are more then goods left to us in Testament; they are left to us by such a Testament as is both a Testament and a death perfectly

perfectly meritorious (this is superadded to the nature of a Testament, and beyond all Testaments) yea a death which is a price to ransome us from the wrath to come; Therefore Christ to dying in our stead, of justice meriteth that the friends should have these goods, though they belong by meere grace and free promise, to the friends. Now this is a more clear ground: Christ hath a well purchased right, by giving a condigne price for the goods and blessings promised in the Covenant of Grace to us: This right he hath by paying a price, laying down his life for us. This buying is not by necessity of nature or justice but by a voluntary, free and uncompelled agreement and covenant, *John* 10.18. *Isaiah* 53.6. No man can exact upon him *Isal.* 89. 22. (2.) If the Old Testament was confirmed by the blood of beasts, then must the New Testament be confirmed by the blood of Christ prefigured in these. But the Old Testament was so confirmed, *Heb.9.v.*18,19,20 21, 22,33. *Ergo* now neither Testament nor Covenant was confirmed by blood simply, but by the blood of a living creature slain.

The Testament is confirmed by bloud of some living creature slain.

3. Hence the making of a Covenant was by *cutting* a calfe or a beast in twain, and passing between the parts thereof, *Ier.*34.18. and so *they entred into a curse*, *Nehem.* 10. 29. devoted themselves to destruction, wishing they might be cut in twain (which is a strange kind of death, *Mat.* 24. 51.) if they should breake the Covenant. Hence the Phrase of striking a Covenant. So the *Romans* slew a Sow: So the *Romans* and *Albani* made a Covenant, as *Livius*. A Herauld or Officer at Armes slew the beast, and prayed a curse on the people of *Rome*, that they might the same way bestricken, if they should breake the Covenant. Its like they had it from the *Iewes*. So Christ dyed to ratifie and confirm the Covenant, *Exod.* 24. 6. *This is the blood of the Covenant*. Now the Covenant hath no blood, this blood of slaine beasts (for it is a figurative speech) is a signe confirming the Covenant that beleevers shall have remission of sins in that blood of Christ which is shadowed forth by the blood of these beasts. So Christ the great Shepheard of the flock *Heb.*10.13. is said to be brought from the dead, ἐν αἵματι, by the blood of the everlasting Covenant. *Iunius* the Article is understood: Or as the Hebrew Phrase, ב is put for ἐν, as *Calvin* and *Piscator*. The question may be, How did

Livius, li. 1. *Populus (inquit Fæcialis) Romanus prior non deficiet. Si prior deficit, publico consilio malo dolo, Tu illo die, Iupiter, populum Romanum sic ferito, ut hic hunc porcum feriam. tanto magis ferito, quanto magis potes potesque, ideo dixit, arcem; sistex ax quo percussit.*

God

God bring *Christ* againe from the death by the blood of the everlasting Covenant, had the blood of *Christ* any influence to bring himselfe back from the dead? Or did hee, by dying, merit his own resurrection?

Ans. Some read the word thus, and shun the Question; *The God of peace who brought againe from the dead the great shepherd of the sheep*: Understanding, ὄντα, being the great sheepherd or feeder, by the blood of the everlasting Covenant. So *Beza*, who makes these words ἐν αἵματι, to be referred to ποιμένα; So as *Christs* right to be Pastor is in, and by his blood and suffering. And the words, ἐν αἵματι, so is not to be constructed with the particle, ἀναγαγὼν: But *Beza* confesseth, that he changed the situation of the words. But if Christ be made a Pastor and feeder of the sheep by the blood of the eternall Covenant: then is hee called to be a Pastor by Covenant. And what influence hath his death in his Pastorall Office? Is it by way of merit? Or did Christ merit to himselfe? Hardly, if not curiously can we say that, though I nothing doubt but *Christ* gave perfect obedience as man to the Covenant of Works, and he did merit as man, *jure operum*, life eternall, the way that *Adam* should have merited life eternall, so he had never fallen. But the words naturally beare this sense as *Deodati* expounds them, that Christ is risen by vertue of his death: As it is well said, the just surety hath right and Law to come out of prison, by paying the summe, and neither justice nor Creditor can keep him in prison: *solutus ære est solutus carcere*. *Christ* having satisfied our debt, and paid the ransome of his blood to the death, and being dead, and under the dominion of death by justice, is freed from either remaining in death, or dying any more; he is now justified, not in his person, for *Christ* in person was habitually righteous, and from the womb, *Luke* 1.35. τὸ ἅγιον, *That holy thing Jesus* was sinlesse, and so never condemned but justified in his cause and in his condition by law for us, and so appeareth, ἐκ δευτέρου χωὶς ἁμαρτίας, *the second time without sin unto salvation*; *the second time without sinne*, hath relation to the first time, *without sinne*, that is, he shall appeare the second time no less without sin, and so justified in regard of his condition in Law, then he was, when he was conceived by the Holy Ghost, and so that eminently

Beza, *in An. itaque ut hoc planius fieret, non dubitavi verborum collocationem mutare.*

Christ justified in his cause, coms out of the prison of the grave, by paying of the ransome of blood, *Heb.* 9.28.

eminently holy thing born of the Virgin *Mary*, *Luke* 1. 35. that is, as justified as if he had never been made sin, and never had been under the Law-burden of our sins, as *Isai.* 53.6. And 1 *Tim.* 3.16. ἐδικαιώθη ἐν πνεύματι, *Hee was justified in the Spirit*, declared to be just, and the innocent Son of God, by his Resurrection from the dead, *Rom.* 1. 4. so that in the Spirit, is, in the eternall Spirit, *Heb.* 9. 14. the Godhead: For he came from under that act and band of Cautionrie and Suretyship without sin, that is, acquit from sin, which *he was made*, and *was laid upon him*, 2 Cor. 5.21. Isai. 53.6.

We know, *Heb.* 7. 22. Jesus, γέγονεν ἐγγυος, *Hee was made the surety of a better Covenant*, as the LXX ever translate it, *of a better Testament*.

Now here is a judiciall and a Law-act of suretyship put upon Christ. 1. He was made Surety, then he was not Surety by nature, but so made by a free transaction and Covenant. For in Christs comming under that act, when he was made Surety, there be two things: 1. His eternall condiscending to take on him our nature, and to empty himselfe and be a servant. 2. His agreeing and plighting of his faith and truth to take on him our condition in Law, that *God* should lay upon him, the iniquity of us all, *Isai.* 53.6. and that *God* should make him *who knew no sin, to be sin for us*, ὑπὲρ ἡμῶν, in our Law, place and room, 2 *Cor.* 5.21. not against his Fathers will, nor yet without his own free consent. That is against all reason: For that which *God* made Christ, that hee was not by nature, but that God willingly made him, and that he was willingly and by free Covenant made. But God gave him a body, *Heb.* 7.5. and *God* made him sin, ἁμαρτίαν ἐποίησε, 2 *Cor.* 5.11. So a Surety is one that promises to satisfie for another, and comes from a Verbe, which signifies to promise by striking of hands, *Pro.* 22.26. *Bee not thou among them that strike hands*, or, *of them that are surety for debts*. The *Seventy*, *give not thy selfe*, εἰς ἐγγυην, as a Surety. *Arias Montan. Inter percutientes fide jubendo.* The Verbe in the Hebrew is from a root that signifies to mix together: as the owle-light, when light and darkneſse after the Sun-set are mixed together. And by a Metaphor it notes suretyship and mixture of persons, as Mr *Leigh*: When one is tyed for

Christ is not a surety by nature, but is made a surety by a Covenant-consent of Jehovah, and by his own consent.

another, and mixed with him in his place. As *Christ* put himself in the bond and writ of blood that we were in: We were in the Law-writ, *Deut.* 27. 26. under a curse, and Christ shifted the beleevers out, and was made a curse by his own consent for us, *Gal.* 3. 10. and was written and acted in the Law-book the sinner, and answered all the demands of Law and Justice, and put in our names in the Gospel-writ: and that from everlasting, *God was in Christ*, Θεὸς ἦν ἐν Χριστῷ, *reconciling the world* (of the elect) *not imputing their sins unto them*, 2 Cor. 5. 19. And in time we beleeving, are written blessed and righteous in him, *Gal.* 3. 13, 14. 2 *Cor.* 5. 21. And what could more be done by *Christ*, who substituted himself by Covenant in our place, and put us in his place? Nor is this Suretyship just in debts only, but also whatever *Socinus*, *Crellius*, and others say on the contrair, in Capitall punishments. For Mr *Thomas Goodwine*, page 51. *Eucritus* did (ἠξίωσεν ἐγγυήσασθαι) willingly become a surety for *Euephenus*. Yea, and in hostages and pledges in war, *Plutarch* saith, that the *Thessalians* slew two hundred and fifty hostages. The *Romans* (saith *Livie*) did the like to three hundred of the *Volsci*, and cast the *Tarutines* over rocks, *de saxo Tarpeio*: and these were humane people. The children of Tyrants, were killed with the Tyrants, by some Cities of *Greece*, as *Cicero*, and *Halicarnaseus* say. *Curtius* saith, that the *Macedonians* put to death such as were neer of blood to traitors: *Marcellinus* saith so much also of the *Persians*. The just Lord punishing the sins of the *fathers upon the children, to the third and fourth generation*, teacheth, that conjunction of blood (such as was between Christ our Kinsman, גואל *Job* 19. 25. and us) may well make it most just, that Christ be punished for us, the Surety for the sinner, though the sinner be under the hand of the Judge; for he is unable to satisfie justice, and mercy saith, that there is no essentiall reason in Law-justice, why the same head which sinned and no other should suffer. But grace may interveen, so that though *God* need no surety, yet tender mercy, or *God* decreeing to shew mercy, in some good sense, needs such a Surety as *Christ*.

That *Christ* was made a surety in a Capitall crime to dy for us, is suitable to the Law of Nations.

Mr *Thomas Goodwine*, Support of faith from Ch. Resur. c. III.

How mercy calleth by a sort of need for a surety.

Justice suits not that the debter repay to the surety any thing in some cases.

Neither is it much that justice saith, that the Surety ought to have satisfaction made to him, and restitution by the broken debter, because

becauſe juſtice gives his due to every man. For 1. if the ſurety be more then a man, and have abſolute ſoveraignty over what he expends, as *Chriſt* hath over his own life, to lay it down, and take it up againe, *Joh.* 10. 18. As of free grace hee payed for us, ſo of free grace he pleads not in Law that the broken man pay him back, and make reſtitution of his loſſes: and this ſaith demonſtratively, that God doth neither puniſh, nor ſhew mercy, by neceſſity of juſtice. 2. When the ſurety hath a band of reliefe, and as it were, a back-band, that his ſoule ſhall not be left in grave, *Pſal.* 16. 10. but that he ſhall be victorious and more, he may give out, and look for nothing in againe.

See *Andr. Eſſenius, in Triumpho Crucis, de ſatisfact. Chriſti. l.* 2. *Sect.* 3. *c.* 1. *page* 468, 469, 500.

Socin. de Serv. l. 3. *c.* 3.

And the neceſſity of a ſurety to ſay, remove the ſcaffold, the guilty man ſhall not dye, pleads, that if the Lord ſhall be merciſull to ſinners, as hee decreed, then muſt *Chriſt* tranſact ſo with *God*, as the everlaſting out-goings of mercy, may bee with the free conſent (as it were) of truth, and righteouſneſſe.

Ulpianus L. Siquis reum. D. cuſt & exhib. reorum. Vale. Maximus de Dionyſior. Siculo tametſi debita tot ſacrilegiis ſupplicia non exolvit, dedecore tamen filii pœnas rependit, quas vivus effugerat.

But it may be ſaid, if Chriſts dying for ſinners remove as a ſatisfactory puniſhment, the guilt and oblation to eternall wrath, what way is the reall, and as it were, the phyſicall inherency and eſſence of ſin removed? *Anſ.* The obligation to wrath is removed only in a legal way by ſuffering of puniſhment due to ſin, which *Chriſt* hath done; But the eſſence reall of ſin is only removed, as every other contrair is removed, by the expelling of ſin out of its ſubject, and by introducing the contrair form, to wit, inherent righteouſneſſe, and the perfect habit of Sanctification and holineſſe. Now for this, *Chriſts* dying and ſuffering wrath due to us, ſuppoſe *Chriſt* ſhould dye a thouſand thouſand times for us, his dying cannot as a ſatisfying cauſe, or as a puniſhment remove this. For 1, a puniſhment ſuffered by our Surety, can but exhauſt and remove the puniſhment due to the ſinner for whom the ſuretyſhip is undertaken. But 2. *Chriſts* dying cannot as a puniſhment remove

Puniſhment ſuffered by a Surety can remove puniſhment from the guilty man but cannot remove formally the inherent guilt, and make him formally and phyſically and inherently innocent, except the puniſhment of the Surety ſo excelent procure, by way of merit, the expelling of ſin, and the incoming of inherent holineſſe in its room, as *Heb.* 10. 10.

move sin as sin, and as contrair to the holy Law, and make us defiled wretches, and servants of sin holy, as the paying of ten thousand Crowns for a forlorn waster, cannot make him to be no waster, and a man that hath obeyed the Law; only it makes that in Law, the payment cannot be charged upon him. 3. Christs transacting with God as our Surety, is not only then meerly to remove eternall punishment, but to purchase by the merit of his death the healing and sanctifying of our nature, *Heb.* 10. 10. *By the which will wee are sanctified by the offering of the body of Jesus* CHRIST *once for all.* Then our Sanctification is procured to us by the will of God, not simply as his commanding will: for then should all and every one whom the Lord commands to be holy, 1 *Pet.* 1. 16. bee sanctified, which we see is not done: but by the will of the Father, commanding *Christ* to dye, *Joh.* 10. 18. *Joh.* 14. 31. and the will of Christ offering himselfe once for a sacrifice for sin, is the will which sanctifies us. So *Pareus* well saith, it is the will with its correlate, for in the willing passive obedience of *Christ* are we sanctifyed really by the merit of his death, though this be wrought by degrees. 2. Since the Father consents and wils that *Christ* dye, and the Son wilingly offers himselfe a sacrifice, the number (as judicious and Godly Mr *Dickson* hath well observed on the place) *and those* all, *for whom Christ offered himselfe, were condescended upon betwixt the Father and the Mediatour. God knew those whom hee gave to the Sonne, to be ransomed: and Christ knew those whom he bought.* And the necessity of this Covenant appears in this, that the comfort cannot be solid, if a child of God never have any assurance of his being gifted of the Father to the Son in particular. For two things are cleare here. 1. That the Lord knows who are his, 2 *Tim.* 2. 19. and that, if God gave some to the Son, as *John* 17. then the Son received them in a certaine number. And if Christ bought them by Covenant, he must know how many: As one who buyes a flock, but he knowes the quality and number of the flock. 2. The knowledge sometime shall bee this distinct, that I was by name among them, *who loved mee, and gave himselfe for me.* And as the offering of every Priest is by way of Covenant and promise, so, if a sacrifice, in the faith of the great sacrifice, be offered to *God*, then will God accept it (here is a Covenant) so is the Body of *Christ* offered

What will of God, *Heb.* 10. 10. sanctifieth us.

Mr *David Dickson*, Expo. of the Epist. to the *Hebrews*, 10. v. 10.

Solid comfort in knowing the set number of those gifted to the Son, & I am one of them.

offered by the Covenanting-will, *Heb.*10.10. And any doubt that may, or doth arise concerning your selfe by name. 1. It may as well be moved in some respect, against the whole number, and no wise man will say that the bargaine betwixt the Father and the Son was so blind, as the number was not agreed upon. For since all the bought are sinners, and so inclined to sinfull doubting of the bargain, that, which as a doubt is removed by one, may be moved by all severally, and all severally denying themselves to be the men for whom Christ bargained: By this sinfull questioning of the transaction, none at all were agreed upon.

2. Every doubting of Gods love to me once justified, and who have once fled to Christ for refuge, is grounded upon sin and unworthinesse; Now none were given by the Father to the Son from eternity upon respect of either faith, or unbeliefe, or holinesse, or bad deserving: Its true, it is not known to me but by beleeving, that I was given Covenant-wayes to the Son. But the Question is, if sin be any ground, why one justified should cashier himselfe out of the number of the gisted onces to Christ, and committed to the Mediatour. Its true, it should be mourned for as a thing that doth not a little hinder Sanctification in its progresse, but should not brangle justification nor the faith of our interest in Christ. 4. The necessity of this Covenant appeares, in that salvation is taken off free-will and the slippery *yea* and *no*, of free-will in the Covenant of Works, and laid upon one that is mighty, upon *David*, to governe Israel as their King; but *Psal.*89.19. upon Christ (as excellently Mr *Dickson*) *in all respects more eminently then* David, *a stronger help, mighty to save, appointed of the Father in all cases,* —— *hee is one of our kind, taken out of the people, acquainted with our condition*, &c. The lesse of the creatures will, and the more of Gods will, if gracious, as here, bee in a Covenant, the better: Because the more grace and stability, even the *sure mercies of* David, that is, of Christ, *Isa.*55.3. *Ezek.*34.23. *Ezek.*37.24. must be here.

Sin is no cause why a justified one should doubt of his justification.

Mr *D Dickson*, Psa.89.19.

Much of the Lord his gracious will is in the Covenant of suretyship.

5. The well-head of salvation (for meer free will and good pleasure in God, instituted this dispensation) must be here: And most eminent freedome of grace made the bargain; so that the *Magna Charta*, the great Charter of the Gospell, *I will have*

mercy

mercy on whom I will have mercy, is here eminently, for mercy and free love began at the head man. *For the Covenant of Grace* (as notably Mr *Dickson*) *is consolidated in Christ our head, and he hath the first right as man to say unto the Father, that which is here said, as Intercessour and Mediatour for the Elect; hee shall cry unto mee, thou art my Father, my God, and the Rock of my salvation.* As a father binds for his heires and children: A King subscribes articles of peace, and seals them for the land and subjects: The Ambassadour for the Prince and State that sent him, makes answer. So Christ acts in the Covenant of Redemption for his heires, seed, subjects, people; and if the comparison might bee made, Gospel-free-grace, as Covenant-mercy is more in the Covenant of Redemption, then in the Covenant of Reconciliation, for principally they are here as waters in the fountaine. Hence, in this Covenant, is fountaine-love, fountaine-grace, all the satisfaction that the Lord craves of sinners, begins at this spring, the old and eternall design of love in the heart of God toward his Son, his everlasting delight, the bosome darling and beloved of the Father, is the designed Prince, upon whose shoulder is the Government: Here was mutuall love-delight acted by the Father and Son, *Pro.* 8.31. *My delights were with the sonnes of men*, even before the fountaines of waters were created, *v.* 24. O what everlasting outgoings and issuings of eternall love came from the heart of the Father and the Son in their eternall Covenant-delights *towards the sonnes of men*: here was the eternall marriage of the Lamb, the Kings eternall Son, and of the not as yet created Bride first written and sealed by the King and his Son, and our not knowing of this, and Gods delighting in us, when we little knew or dreamed of his eternall love, highnesse, his grace. Should the heart of God be taken, and (to speak so) be sick of love for so many *Nothings*, whom he was to make heires? Far more being reconciled and justified wee need not fear we shall be saved.

M. D Dickson, Psa. 89. v. 26.

Christ the first heir of the promises undertakes for al his.

More grace (if we may compare) in the Redeemers Covenant, then in ours.

Fountaine-graece, and fountaine-mercy in this Covenant.

Here in this Covenant were first drawn the lineaments and draughts of the free and gracious interest of *Jesus Christ* to the sons of men: And who should not wonder here at the purest fountain-grace that is in Jesus Christ, which did set on worke eternall wisedome to frame such an eternall peace of *God* Covenanting with the

Son

Son of *God*, and love eternall hiring love eternall with the reward (to speak so) of the certaine hope of enjoying a soul satisfying seed, and a numerous off-spring of Redeemed ones, if love should dye and triumph over justice, which was done by love.

6. There is here much of the eternall interest of JEHOVAH to the Son, and of the essentiall love of *God* to his only begotten Son, *Prov.* 8. 24. *When there was no depths I was brought forth.* —— 30. *Then I was by him, as one brought up with him, and I was daily his delight, rejoycing alwayes before him.* And then may that have been verified, *Jer.* 30. 21. *And their noble One shall bee of themselves, and their Governour shall proceed from the midst of them, and I will cause him to draw neer, and hee shall approach unto mee: for who is this that engaged his heart to approach unto me, saith the Lord?* The love eternall here in JEHOVAH loves, and wonders that Christ his Son laies bands upon his own heart to take upon him the Office of Redeemer and Priest: and the Lords saying, *Who is this?* is a note of love and wonder, as *Psal.* 24. 8. 10. *Is.* 63. 1. *Cant.* 6. 10. and that his heart closes with the Covenant-designe.

God's essentiall love to the Son in this Covenant.

Obj. But *Arminius* himself also teacheth that there was a Covenant betwixt the Lord and Christ. God required of *Christ* our Priest, that hee would lay downe his life for sinne, give his flesh for the life of the world, —— and hee promised, if hee should so doe, he should see his seed, and be an eternall High Priest after the order of *Melchisedeck*, and by the exercise of his Priestly Office, hee should bee exalted to a royall dignity. *Christ* our Priest closed with the condition, and said, *Behold, here I am I to do thy will*, &c. And *Socinians*, who hold him to be a divine Man only, will agree that *Christ* was under an obedientiall Covenant with *God*.

Jac. Armi. *orat. de Sacerdotio Christi, page 16, 17. Posuit Deus ut animam suam poneret hostiam pro peccato*, &c.

Ans. *Arminians* and others may yeeld to a Covenant between the Father and the Son but it is a far other thing then such as wee hold: for Christ did close with the condition of laying down his life for sinners.

The Covenant between the Lord and the Sonne, that *Arminius* teacheth, is not the true Covenant of redemption.

But when Christ hath ended his work, and payed the price of Redemption, laid downe his life for *Pharaoh*, *Cain*, for *Ægyptians*, *Syrians*, *Persians*, *Chaldeans*, and all in whom ever was the breath of life; yet cannot the Lord promise to Christ, that he shall have

have any seed or one redeemed one, nor can the Lord either promise or pay wages to Christ: For a promise, if sincere, is of things that are in our power to doe, even among men. Can a King promise that to morrow he shall cause the wind for seventy dayes to come, blow out of the North-west? Its not in his power. Now *Arminians*, *Socinians*, and all of that Family teach, that God hath no forcible antecedent dominion to bow and determine the free-will of any one man: The Lord then no more can promise, nor give the reward of a seed to Christ, for his work of laying down his life for man, then he can ingage that the Serpent (with reverence to our blessed Lord) shall see his seed. For when Christ hath wrought the same work, payed the same very ransome (as these *Sophists* teach) for millions that perish, through their own free-will, eternally: What seed hath he of them? Where is his wage? Were not all and every one of mankind promised in the *Arminian* Covenant, to be the gifted seed of Christ, upon condition that they should repent and beleeve? But *Arminians* deny that God doth promise faith, or that hee is so Lord and Master of the free-will of any, as indeclinably and unsuperably hee can make good his promise, and cause them beleeve and persevere therein to the end, and that is it by which they are his seed. Its but said in vain, that God promises they shall be Christs gifted seed, providing they be willing to beleeve: that is but to say, the Lord promises all shall be his seed, providing they shall be his seed: For willing beleeving makes them his seed. 2. By this also the Lord promises what is in mens power to perform, and it might fall out that all and every one should doe the like that multitudes doe, who perish eternally, and so shall Christ do his work, and injoy no seed at all.

The Lord cannot promise by the *Arminian* way that *Christ* shall have a seed because the Lord, by their way, hath no dominion over the free will of any man.

But the Covenant of suretyship which we teach, makes not the truth of God to depend upon our faith, or our unbeleefe; Yea the Lord promises that Christ without all faile, shall undeclinably see his seed, yea, and shall bee *the restorer of the Tribes of Jacob, and alight to the Gentiles, and the salvation of God to the ends of the earth*, Isaiah 49. 6. Isaiah 54. He shall be *King* and *Lord* of the *Iles*, Isaiah 42. 6, 7. Isaiah 60. 9. Psal. 2. 8, 9. *A Prince and a shepherd over his people*, Ezek. 34. Ezek. 37. 24, 25. Psal. 89. 25. not upon condition they be willing, over whom he is set, but to meet with

the

the temptation. Ah! my iron and rockie will shall still resist the Lord; and he shall be King of the Nations, if the Nations shall determine their own will to submit to him, and vote that hee bee Crowned King: Nay, but the Covenant-promise saith, hee shall bee King of thy will. This is a part of his raigne, Psalme 110. 2. *The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.* 3. *Thy people shall be willing in the day of thy power*, Deut. 30. 6. Ezek. 11. 19, 20. Ezek. 36. 26, 27. Jer. 31. 31, 32, 33, 34, 35. Jer. 32. 39 40. Neither can there be confidence and faith in *God* through the sure mercies of *David*, nor peace, nor solid consolation, nor warrant to pray for the Lords gracious bowing of the will to be his seed, except it be beleeved, Covenanted, that God shall be the God of his people, and their King, not over the element of the Sea only to rule it, and over the mountaines, and the stones, and rocks, but also over the particular wils, and the willing and nilling, chooſing of good, and refusing of evill in the men of the *Iles*. And how could the Sonne pray, *Father, give the inheritance of the Heathen to mee, according to promise? Aske of mee, and I will give thee*, &c. Psal. 2. If the Father could answer nothing but what *Arminians* and *Socinians* say he answers, as also, the beleever out of the fleshes weakness must dictate this returne of prayer. *Sonne, with good will*, I grant the *Heathen*, and *the ends of the Earth to thee in heritage and possession, so they bee willing to submit to thee: But, what if they refuse to obey either mee or thee? I did never Covenant with thee, Sonne, to doe more then I can, try thy strength, and force their free-will, if thou canst; if they bee willing, well, and good it is, there is a bargaine: My approving and commanding will is that they bee thy seed, and thy willing people; but my decree is not to Lord it over their will, that is a fundamentall act of Government, that all my subiects have liberty of conscience, to will or nill, as they please.* Nay, but the Covenant of Suretyship includes the *sure mercies of David*, and the Lord gives band, word, and writ, and seale of blood, and the Oath of God to the Son, *Psal.* 110. 4. *Heb.* 7. 21. for the will. Isa. 53. 4. *Behold I have given him for a witnesse of the people, a leader and commander to the people.* But what if they will neither lead nor drive? Yea the Lord promises

The Lord King of thy will.

The Sonne cannot pray for the heathen to be his inheritance by the *Arminian* Covenant betwixt Christ and the Father.

they shall not need to bee driven, they shall be willing, and run. 5. *Behold thou shalt call a Nation that thou knowest not, and Nations that knew not thee, shall runne unto thee, because of the Lord thy God, and of the holy One of Israel, for hee hath glorified thee.* And a strong reason of this is given, the *Gentiles runne*; Whence comes this forwardnesse of the Gentiles, who knew not God? Because (saith *Isaiah*) *of Jehovah thy God* (of *CHRIST Mediatour*) in Covenant with thee, Psalme 22.1. John 20.20. *because of thy GOD the Holy one of Israel*: the running (saith *Calvin*) noteth the efficacy of the calling, and they run to Christ, *because of Jehovah*, and the mighty power of *God* in the Man-Christ. Noteth *because* (saith *Piscator.*) And another reason, *because hee hath glorified thee*, O *Christ*, hee hath *declared thee to be the Son of God by thy rising from the dead*, ascension to Heaven, given thee a Name above all names, *Rom.* 1.4. *Phil.* 2.7,8,9,10. So *Musculus*, *Piscator*, *Marlorat*, *Gualther*, *Diodati*: So the running of the Gentiles to Christ, is the glorifying of Christ, and a part of the reward: its Christs glory that he hath a seed that runs after him. Then: And Mr *Dickson* upon these words. *Psal.* 2. *Aske of me, after Christs Resurrection and declaration of his formerly overclouded Godhead, hee should continue in the Office of his Mediation and intercession, and by vertue of his payed ransome of Redemption call for the inlargement of his purchased Redemption among the Gentiles, for this is the Fathers compact with the Son, saying, aske of me, and I will give thee the Heathen*; so that both by free Covenant and by merit. Christ challengeth a seed: and it were unjustice in the Lord (with reference and glory to his Holinesse) to deny to Christ that for which hee hath given a condigne ransome and price: But he hath payed a condigne Covenant-ransome of his own precious selfe, and offered blood for his seed. Hence 1. though a weak beleever cannot by merit suit a bowed will and a *circumcised heart from the Lord*: Yet 1. may he suit it by the band of the Covenant of redemption between *Jehovah* and the Son: and a Reemed one may say it was an Article of the Covenant of Redemption, that my stony heart should be taken away, and a heart of flesh given to me, and faith hath influence to be supported that God articled Covenant-wayes such a wretch

Mr Dickson on Psal 2

Christ both by free Covenant and by merit of condignity and justice may challenge a seed they are both promised to him, and he gave a due price for them.

wretch as I am, to Christ: and look, as the book of life, called *the Lambs Book of life*, contains so many by name, head, and in all their individuall properties, *Iacob*, *Paul*, &c. that are written and inrolled for glory, so are all (and I by name) in a Covenant-relation given of the Father to the Son, *Ioh.* 17.3,9,11. *Iohn* 6.39. and that is surer then heaven, or the fixed ordinances of nature, *Ier.* 31.35,36. *Psal.* 89.37,38. Happy such as can ride at this anchor: Though I meane not that the decree of election and the roll of the Mediatour to me, or the gracious Surety-Covenant between Jehovah and the Son, as relating to me by name, must bee the neareſt object of faith, or that alwayes a beleever doth read this roll; but his faith often is, and ought, and may be supported thereby.

2. Christ may suit, by vertue of both the Surety-Covenant and by the justice of God, his condigne merit to me, a fixed will to run the way of his Commandements. Christs appearing with blood, *Heb.* 9. and his prayer as high Priest, *Iohn* 17. prove, that in Christs Bill for us, there is justice, the merit of blood, and that his Advocation is, 1 *Iohn* 2.1. grounded upon justice, and hee stands there as *Iesus Christ*, Δίκαιον, the righteous without sinne now imputed, not *now made sin*, nor *made a curse*, but by order of strict justice justified and righteous, and the act of Suretyship taken off, and as the hand writing against us is cancelled upon the Crosse, *Col.* 2. So the hand-writing of obliged punishment due to Christ as our Surety is removed, and he now justified in the Spirit, *without sin*, Heb. 9. 28. Such a one as cannot dye, *Rom.* 6.9. *Rev.* 1.18. and cannot dye a death satisfactory for sin because as beleevers cannot die the second death, Christ having died for them, neither can Christ suffer the second death againe, or bee twice a curse, for *once he dyed for all*. But our faith is so supported not a little in this, I dare not put merit or justice in my suits to God, but I beleeve it is, and must bee in Christs bill, and that bill is for mee: mercy, and only mercy is in the sinners bill, but the justice of a condign ransomer is in Christs suits, and so faith looks to Christ: As 1. having the first Covenant-right to Heaven, as the great Lord receiver of the promises. And then wee have a second right in him, 2. Faith looks to Christ as having more right to us, because he hath the right of justice, then wee have to our selves; for its free-graces

There is mercy in the bill of our suits, & merit and justice in the bill of the suits of Christ for us.

Christ was delivered from the act of suretyship.

Christ hath the first right of us by justice, and more right then we have of our selves

title which we have to our selves, for we gave no ransome for our selves, and we gave no ransome for eternall life: and therefore all the doubtings and acts of unbeleefe in order to the Surety of the Covenant, do resolve upon some apprehended breach between the Father and the Son, that either the one or the other, or both have failed to each other and have broken the Articles of the Covenant, which is a reproaching of both the Father and the Sonne: So that nothing is more necessary then to beleeve firmely the Covenant-faithfulnesse of God. 3. What strong bands of beleeving and holy living have we from this Surety-Covenant? When 1. good-will and free grace is become the ingager of the faithfulnesse of God as he is true God, and with a Covenant-tye to keep sure our salvation, as hee will be true to his Son, and so to himselfe and to his owne Holy Nature, that wee shall bee saved, yea, and not that only, but by Office, as King and High Priest, hee hath laid bands upon himselfe, and made it the duty of his Office to save us: So that any good man thinkes his Office of a King, and a Prophet, or a Priest, layes bands upon him to acquit himselfe faithfully in the charge; So that Christs sworn Office of High Priest lays bands upon him to compassionate as a feeling head, all his own, and to bee touched with their infirmities: then must unbeleefe in these particulars, say, we judge that Christ will not do his duty in his Office, and that he shall break his faith of Suretyship, and faile under his band of Suretyship. How needfull then must the firme perswasion of compleat qualifications and fulnesse of anointing of Christ for the compleat discharge of his duty bee? O! beleeve him to bee the faithfull High Priest, who expiates and heales you in all the measure, kinds, degrees, circumstances of time, place, of the particular transgressions you are guilty of. Psal. 103. 3. *Who forgiveth all thine iniquities: who healeth all thy diseases.* And if a man judge himselfe ingaged to go about such duties as his surety and ransome-payer in his name hath promised, far more are wee to walke as the redeemed of the Lord, since there was an eternall Covenant-undertaking between *Iehovah* and the *Sonne of God*, that wee should fulfill the undertaking. And sure it is, Law-faith or beleeving of Law-threatnings cannot have such influence upon our spirits to cause us to obey the Law, as the motives of a concluded act of sure-

Our doubtings, being once justified, reflect upon the Covenant of Suretyship.

Christ hath laid bands by office upon himselfe to compassionate us.

Its needful to beleeve the sufficiency of Christ to save.

The beleeved Covenant hath more influence on us then the Law-faith can have.

tyship,

ship and closed compact between the *Father* and the *Sonne*, that we shall obey him: And indeed it is a meditation that morally and spiritually should obtain from us, that we be holy as he is holy, and strongly melt the rocky heart. When we remembred that Jehovah, as a designed Surety, gave hand for the heart of a sinner from eternity, and enters himselfe Cautioner for our rebellious will, it should put us to beleeve so much, and morally lay hands on our will.

Q. *How are we to conceive of the act of Suretyship?*

A. Jehovah from eternity decrees that the Son be the designed person who shall take on our Nature, and lay down his life for sinners: The Lord promises he shall have a redeemed seed for a reward. The eternal undertakings of *Jehovah* and of Christ for us.

In this offer *Jehovah* ingages that wee shall bee Christs seed and so shall be, by the immortall seed, born againe, and shall beleeve and be gifted to Christ as saved: here Jehovah undertakes that we shall beleeve.

2. *Christ* agrees to be the designed person: *It is written of mee*, and so decreed of *God* from eternity, *I delight to do thy will*, I shall lay down my life for these given to me: And here the other party, *Jesus Christ* coming by his own consent to die does also undertake. 1. In dying to ransome us from hell and merit life to us and makes us his purchase. So 2. he being a Saviour by merit he by his death purchaseth the Spirit, and meriteth the new heart, and so undertakes for us: in this regard both parties undertake for us. And the Spirit being the same very *God* with the *Father* and the *Son*, also is by his own consent designed comforter and actor in his way by the anointing without measure that he puts on the Man-Christ, and the grace given to his members: But the only formall parties in the compact are the *Lord Jehovah* and the *Son* party consenting before time, and his Manhood in time becomming one who imbraces the Covenant of Suretyship and cals the Lord his God. *Psal.* 22.2. *Iohn.* 20.17. *Rev.* 3.12. *Isa.* 55.5.

Hence, if wee imploy faith and hold out to the Lord the undertaking for us in the Covenant, there is an answer framed to all our temptations from our own frailty: As *Adam* and the *Angels* fell, and how can wee stand? But God said never of them, as This Covenant answers our tentations.

Psal.

Psalme 89. 19. *I have laid strength upon one that is mighty*: and Christ was no designed undertaker for *ADAM*, nor was *ADAM* to beleeve such a thing. Therefore it is fit to observe, that not only the Head *Christ* and the body changes names, as the body is called Christ, 1 *Cor.* 12.12. and Christ called *David*, Isai. 53.3. Ezek. 34. Ezek. 37.14. *David my servant shall be King over them.* So also many things in one Psalme are spoken of *David*, both in an Historicall and Typicall truth, as *Psal.* 22. But there are some things, *Psal.* 16. so spoken of *David*, that they are true only Typically of Christ, and spoken Prophetically, as *David* saith, *Psa.* 16.10. *Thou wilt not leave my soule in grave, neither wilt suffer thine Holy One to see corruption.* And the Apostle *Peter* denies that this can bee expounded of *David*, for *Acts* 2. 26,27,28, 29, 30. and *Paul*, *Acts* 13.34,35. *And as concerning that God raised him from the dead, now no more to returne to corruption: hee said on this wise, I will give you the sure mercies of* David: *Wherefore hee saith in another place, thou shalt not suffer thine Holy One to see corruption.* 35. *But* David *after hee had served his owne Generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.* And it is not to be doubted that the Prophecie, *Psal.* 22. *They divided my garments, they pierced my hands and my feet*, is only a Prophecie of Christs being Crucified: Nor was ever *David* Crucified. To say in another case *David* was crucified, will not help: for it might be said in another case, *David* saw no corruption, for all beleevers are delivered from the dominion, curse, and sting of death. Hence it may well bee said, that same *Psal.* 89. must prove both the Covenant of Suretyship, and the Covenant of Grace: ver. 3. *I have made a Covenant with my chosen, I have sworne unto* David *my servant; thy seed will I establish for ever, and build up thy Throne to all Generations.* Though it be called *Davids* Throne here, *Luke* 1. 32. yet wee may freely speak of *Davids* Throne as of *Davids* body, both saw corruption: There is an end of *Davids* Throne temporall. But sure the Scripture cals it the Throne of Christ, Heb. 1.8. *But unto the Son he saith, thy Throne O God, is for ever and ever.* Luke 1. 33. *And he shall raign over the house of* Jacob, *and of his Kingdome there shall bee no end.* Dan. 7.14. *And there was given him Dominion,*

In one *Psalm* some things spoken onely prophetically of Christ, other things historically and typically both of *David* & others.

That which is caled *Davids* throne is Christs throne.

Dominion, and Glory, and a Kingdome, that all Nations and Languages should serve him: His Dominion is an everlasting Dominion which shall not passe away, and his Kingdome that which shall not be destroyed. Isai. 9.7. *Of the increase of his Government and peace there shall bee no end: upon the Throne of* David *and upon his Kingdome to order it, and to establish it with judgement and with justice, from henceforth even for ever.*

Obj. But this Covenant is made to, and with *David*, that *Solomon*, and one of *Davids* line shall sit upon *Davids* Throne, untill the *Messiah*, the true beloved shall be born, 2 *Sam.*7.12,13.

Ans. Its true, and although these of *Davids* line sinned yet by vertue of this Covenant, for *Davids* sake, *God* gave a Throne temporall to him 1 *King.*11.32,34. 2 *King.*8.19. 2 *King.*19.34. But it is as true that this also, to wit, Christs everlasting Throne is here meant: *I will build up thy Throne to all generations*, for *Davids* Throne is not builded to all generations, nor can it bee said of *Davids* Throne which is said of this Throne, Heb.1.8. *But unto the Son, he saith, thy throne O God is for ever and ever.* Therefore this oath and promise is made to Christ as well as to *David*: except we say that an everlasting Throne is more properly the Throne of *David*, then the Throne of Christ.

2. 19. *I have laid help upon one that is mighty, I have exalted one chosen out of the people.* 18. *I have found* David *my servant.* Most grave Divines (and it may bee they gathered it from ver.38.39.&c.) think that the Psalm was composed upon the occasion of the ten Tribes division from *Davids* house, as composed by *Ethan*, 1 *King.* 4.31. Others, that *Ethan* lived in the captivity of *Babylon* after *David*: death: But the calamity seems greater then the division of the ten Tribes. *Philo* refers it to the time of *Iehoiakim*. *Ambrose* maketh the mighty to bee Christ: So *Eusebius* and *Hieronymus* expound the whole Psalme. And our Divines say that the verity must bee in *Christ*, for the help and deliverance of the new afflicted and captive people (for the like of this publike desolation, as *v.* 38,39,40, &c. never befell *David* after hee was King) cannot be laid on a dead man: And though he were now alive, the help of *Davids* fallen glory, *v.*42.43 44 &c. must be the *Messiah*. Hence, the Covenant must be with him *whose Throne*

The Covenant P.89. must in the main heads agree to Iesus Christ.

Throne is built for ever, and shall not fall, verse 3,4. and upon whom as upon a mighty one, is laid the help of his fallen Church: This is not *David* only (though hee be not excluded) but Christ principally.

3. With him the Covenant must be made, in his way, as with Surety, Head, and Redeemer: upon *whom the enemy shall not exact; whose enemies shall be plagued*, v.22,23. and, *whose enemies shall bee made his foot-stool*, Psal.110.1,2. and that is *Christ*, as well as *David*.

4. With him must the Covenant of Redemption be made in his way; of whom *God* saith, *verse* 25. *I will set his hand also in the Sea, and his right hand in the Rivers* The *Chalde* Paraphrase expounds his hand to be his power and command, which is to *Euphrates*: as is promised, *Exodus* 23.31. *Numbers*.34.3. but fulfilled in *David* and *Solomon*, 1 Kings 4.8. *Solomon* raigned from the Sea of *Sodom* the red Sea, to the *Mediterran* Sea and West, and from *Euphrates*, to the utmost of *Canaan*, *North* and *South*: but specially in Christ, who hath all Nations, *Gentiles* and *Jewes*, for his owne, *Psal*.2.8,9. *Psal*.22.27. *Psal*.72.8,9,10,11. *Isaiah*.2.1,2. *Rev*.11.15. *Christ Jesus*, not *David*, Zech.9.10. *shall speake peace to the Heathen, and his Dominion shall bee even from Sea to Sea, and from the River, even to the ends of the Earth.* The *Angel* and Creator of Angels, who set his right foot upon the Sea, and his left foot upon the Earth, *Rev*.10.2. is this great Conquerour.

Athanas. Serm 4. contra Arianos.

5. With him this Covenant must stand, of whom the Lord, *verse* 26. saith, *Hee shall cry unto mee, Thou art my Father, my God, and the Rock of my salvation.* 27. *I also will make him my first-born, higher then the Kings of the Earth.* Now this cannot well agree to *David*, at least, most coldly (as *Calvin* saith) should the Apostle reason and conclude that Christ were above the Angels when he citeth this place, *Heb*.1.4,5. *For unto which of the Angels said hee at any time, Thou art my Son, this day have I begotten thee? And again, I will bee to him a Father, and hee shall bee to mee a Sonne.* In the literall sense, it is meant of *Solomon*, 2 Sam. 7.14. 1 Chron.22.10. and is meant here of *David*. *Athanasius* proves him hence to be God, the first begotten of many Brethren. *Cyprian, Cyrillus, Augustine, Hieronymus*, contend against the

Cyprian, l.2. chap.1. *Cyrillus* Hierosolymit. Catech. 7.&12.

August de civit. Dei l. 17.c.9.

Hieron. in Isai 53.

Jewes,

Jewes, that this is necessary to be understood of Christ, not of *Solomon*, not of *David*, who cannot bear the Name of the *Lords first-born*, but must be so named as the Type of him who is the *first-born of every creature*, &c. Col. 1. 15.

6. *So my mercy will I keep for him for evermore, and my Covenant shall stand fast with him.* 29. *His seed also will I make to endure for ever, and his Throne as the daies of Heaven.* If the Covenant be made with him who hath an eternall seed, then sure, principally with *Christ*: Without whom (saith *Calvine*, who otherwise much loves to follow the letter of the word) this prophecie hath no effect, for eternity is only in Christ, not in *David*.

Calv. *Com. in locum. Unde sequitur non posse constare vaticinii hujus effectum, donec ad Christum ventum fuerit, in quo solo demum reperitur vera Æternitas.*

Ver. 30. *If his children forsake my Law*, &c. a pre-occupation, if an internall seed be promised to Christ, then although *Christ* and his Children sinne, no matter, the hazard is not great? Hee Answers, the danger is not to be despised; *I will visit the sins*, of *Solomon* and others, 2 *Sam.* 7. 14. *with the rod of men.* 15. *But my mercy* (of the Covenant of Redemption, and of Reconciliation) *I will not take from him, as I took it from* Saul. This is not spoken of Christ, for he cannot sin, but of Christs seed, his spirituall seed, and the businesse is so contrived, as the seed of Christ and his children shall not sin unpunished: but yet there is a difference between the sins of the reprobate *Saul*, and such like, and of the spirituall seed of Christ. So hee takes his mercy, Covenant-mercy (but offered conditionally) utterly away from reprobates when they sin: but takes not away Covenant-mercy from the seed of Christ: And the reason is, from the nature of the Covenant, verse 34. *My Covenant I will not break*, &c. If then the Elect and chosen of Christ should fall away, *God* should break and alter his Covenant: but impossible is the latter. Hence, 1. the questioning of the stability of our state, being once internally in Covenant with God, is a reproaching of God, and to make him a lyar. ver. 35. *Once have I sworne* (saith hee) *by my Holinesse, that I will not lye unto* David. Though (1.) wee seem to reproach our selves in questioning our state, being once in Christ, yet the truth is, the plea is against God, and his Truth and Holinesse. (2) Its easier to beleeve generall truths, then to beleeve particular truths, in which our selves and our own actings are interessed: So spirituall

The justified mans question of his state, reflecteth upon *God* and his truth.

and wilie a snare is unbeleefe, that when we think we are unbelievly fearing our own treachery, we are indeed charging treachery and falshood upon the Holy Lord. (3.) In our sinfull plea's with our own state, *Ah! I am casten out of his sight, Psal.* 31.22. *Jon.* 2.4. we are overturning the whole Gospell and Covenant of Suretyship and Reconciliation, and we say God lyed to *David* and to his Son Christ, contrair to that, *Psal.* 89.35. *Once have I sworn by my Holinesse, I will not lye unto* David. 36. *His seed shall endure for ever*, for the Lord once justified thee. (4.) We shall find our selves so selfie in contraverting with God in the matter of fact touching our selves: *am I in Christ?* Or, *am I an Apostate and fallen from Christ?* That we are more taken up with a hellish fretting for our falling in a state of condemnation, then we are grieved for the injurie of unbeleefe in traducing the *Holy Lord* with a lye. There is a taste here of *Judas* his fiery unbeleefe, for he complaines more, Mat. 27.4. *I have sinned in betraying the innocent blood*, then that God is dishonoured, and Christs love offended: The griefe is more for the interest of *I*, of *self*, that is entred in the borders of hell, then that his glory who commands beleeving is overclouded. It were good in such a case to goe about two things: 1. Be lesse moved that *self* is under these apprehensions lost and cast away then that the spotlesse glory of the Lord suffers: What matter of me, and of selfe, in comparison of the dishonour done to *God*? What though I, and millions like me, were tormented, if *God* were not offended. Now *God*, 1. who hath bought me. 2. Who hath accepted a ransome for me. 3. Hath justified me. 4. Hath witnessed all these, is contradicted in all these: and yet we complaine only, *Ah I am fallen!*

How selfie we are in the unbeleeving challenging of our Justification.

2. Leave the Question concerning your selfe, whether ye be cast away or no when you cannot come to a peaceable and quiet close about it, and dwell upon the duty of fiduciall relying on Gods generall Covenant to *Davids* Son, *Christ* his ingaging with him, and Christ his gracious accepting of the condition.

(5.) God sware to the Son of *David* for the seed, that is, for the whole race, and gave them all to Christ, and gave you among them; and Christ closed with the condition, though yee cannot come to application. Its good to feed the soule upon the solatious thoughts, *I cannot apply*, but *Christ* whose *egressions, outgoings, have*

been

been from of old, from everlasting, Mic. 5. 2. did apply: For Christs everlasting outgoings are not only his eternall generation from the Father, but the decrees, the sweet eternall flowings, emanations, and issuings of Christs holy thoughts of me, of all the individuals, by name, of the seed given and received by Christ, his eternall acts of soule-delighting thoughts of every redeemed son of man, *Prov.* 8. 30, 31. *Rom.* 9. 11. *Eph.* 1. 4. 1 *Pet.* 1. 2. the eternall acts of love, and love-thoughts to *Iacob*, *David Peter*, *Mary* &c. his acts of designing you (if ever you beleeved, and can rub and blow up experiences under ashes, *Rom.* 5. 4. *Psa.* 77. 6.) and the thousands that stand before the Throne from eternity his actings of eternall love, appointing and setting Chairs, Thrones, Mansions, and dwelling places for this man, and this man are so many applications of Christ to you: Feed and feast upon these, by beleeving the antient Covenant, and you cannot but come to quietnesse of peace in your apprehended estate.

When yee cannot apply, its good to feed the thoughts upon *Christs* applying himself and the Covenant to you and to other single persons.

CHAP. X.

Christ procures the Gospell to be preached to Reprobates, but undertakes not for them. A necessary distinction of the Covenant as Preached according to the approved will of God, and as acted upon the heart, according to the decree of God: and the differences of the members. The place, Ier. 31. Heb. 8. This is my Covenant, opened.

A Question it is, whether Christ undertakes in the bargain with Jehovah, for all visibly in Covenant for as it is said before, these in the Visible Church and their children that are baptized, *Magus*, *Demas*, and others are in Covenant thus, *Acts* 2, 39. *Ans.* Christ undertakes in his bargaine, only for the elect, and undertakes that the Gospell shall be Preached to them; but because many hypocrites are mixed with the Gentiles, and Christ is given a light to the Gentiles, Preached to a visible multitude, as is foretold, *Isaiah* 49. 6. *Isaiah* 55. 4, 5. fulfilled, *Acts* 14. 46, 47. *Rom.* 15. 8, 9, 10, 11, 12 &c. Therefore he procures to many hypocrites, for whom

Christ undertakes that the Gospel shall be preacht to the elect for themselves, and to the reprobate only as mixed with the elect, for other ends.

whom and for whose Redemption, hee undertakes not, that the Covenant shall bee Preached by concomitancy, because they are mixed with the elect, not as an undertaker for them, but for Church-Discipline, Christian-Societies, and to render such unexcusable. Hence a necessary distinction of the Covenant of Grace.

The necessary distinction of the Covenant as preached to many, and as acted upon the heart of the few chosen.

The New Covenant must be considered.

1. *As Preached according to the approving and commanding will of God.*
2. *As it is internally and effectually fulfilled in the elect according to the decree and the Lords will of purpose.*

There must of necessity, differences be holden forth between these two. For, *Antinomians*, and legall Justitiaries miserably erre in both extremities: The former will have no New Covenant in the dayes of the Gospell, but that which is made with the elect: The latter will have no New Covenant but such as is made with the whole race of mankind, Pagans not excepted: So *Socinians*, *Arminians*, *Papists*.

1. They differ in the parties contracters: the parties contracters in the Covenant Preached, are *God*, and all within the visible Church, whether Elect or Reprobate, and their seed, they professing the Gospell, *Mat.* 28.19,20. *Acts* 2.39,40. *Acts* 3.25. *Ye are the children of the Prophets, and of the Covenant which God made to our fathers*, &c. and they were not all the chosen of God: This is against the *Anabaptists* also, and against these who will have the Gospel-Covenant to bee made with all the world. But its a rich mercy that Professours are dwelling in the work-house of the Grace of God, within the Visible Church, they are at the pool side, near the fountain, and dwell in *Immanuels* land, where dwels *Jehovah* in his beauty, and where are the Golden Candlesticks, and where there run Rivers of Wine and Milk, such are Expectants of Grace and Glory, to such the Marriage Table is covered, eat if they will.

God and all within the Visible Church, who hear the word of the Gospel, are the parties contracters in the Covenant Preached, but God & the elect only are contracters of the Covenant, as acted upon the heart.

But the parties contracters of the Covenant in the latter respect are, *Ier.* 31. *Heb.* 8. only *the house of Iudah the taught of God*, the *people in whose heart the Law is ingraven*: for as *God* teacheth not all Nations his statutes, nor sends the Gospell to them, *Psa.* 147.19, 20. *Acts* 16.

So

So neither is the promise of a new heart made to all within the Visible Church.

2. A great difference there is in regard of the Covenant of Suretyship or Mediation, that Christ undertakes not for such as are only visible Covenanters, and shall never beleeve: As he prayes not for such, as High Priest, so hee dies not for them, nor came as a designed Covenanting Saviour from eternity under an act of Cautionry for them. How then commeth the Gospell to them?

The Gospel comes from *Christ* as undertaker for the Elect, and for their sake.

Ans. It comes to them, 1. Not from Christ as their Surety, since he prays not for any Mediation of his own toward them: But 2. for the Elects sake: So *Paul*, Acts 13.26. *Men and brethren, children of the stock of Abraham, and who among you feareth God, to you, ὑμῖν, is the word of salvation*, to you and for your cause, that ye may be saved, is the Gospell *sent*. 2 Cor. 4.15. *For all things*, our suffering, our dying, *are, δι' ὑμᾶς, for your sake*, 2 Tim. 2.10. *Therefore I indure all things, διὰ τοὺς ἐκλεκτοὺς, for the Elects sake, that they may also obtain the salvation which is in Jesus Christ, with eternall glory.* Hence there is no salvation but that which is in *Christ Iesus our Lord*, the Author and Cause, *αἰτίῳ*, and meriting Procurer of eternall salvation, *Heb.* 5.9. Now, though salvation be offered, yet the *salvation that is in Christ Iesus*, and merited by the ransome and price of his blood, can be decreed and intended in the Preached Gospell to none but to the elect, except they say that *Christ* did undertake to lay down his life, and to save, by his death and blood by Covenant-ingagement, all the Reprobate within the Visible Church, for whom he refuses to pray, *Ioh.* 17.

But Christ undertook from eternity for the fulfilliug of the Covenant of Grace, and bestowing salvation upon them for whom he is Surety: for it is he who makes the New Covenant, *Ier.* 31.31, 32, 33, 34. *Heb.* 8.10 11.

3. There is a twofold consideration of Gods will: One is called his *approving, commanding, and forbidding will*, when God reveals to us what is our obligation and duty, and what is morally, The distinction of Gods will of approbation

what is good or evill in point of our duty, whether it come to passe or not, and of his will of pleasure, what the Lord hath decreed shall come to passe or not come to passe, whether good or evill, is of speciall consideration in this point.

good,

good, and to bee done, because he commands it, and what is morally evill, and to be eschewed, because he forbids it. Now whether this good or evill shall come to passe, or never come to passe, it is all one, as to the nature of the approving will of God, for though the repenting of *Cain*, and saving faith of the traitour *Judas* never came to passe, yet it is the duty of the one and the other to repent and beleeve, and the Lord commands and approves their obedience as good, though he never decreed by his good pleasure, that the obedience of *Cain* and *Judas* should come to passe. But his will of pleasure, his discerning will, or his counsell, purpose, or decree, is his pleasure and appointment of things, not as good and evill, or as agreeable unto, or repugnant, and contrair to an equall and just command of God, but of things as they come to passe, or shall never come to passe. Hence, in a premissive decree, *God* appointed the Crucifying of the Lord of Life, the not breaking of a bone of Christ, but he did never will the Crucifying of his Son, but forbids and hates it as execrable murther; as touching his approving will: in a word, his commanding will is of things lawfull or unlawfull, what wee who are under a Law, ought to do, or not to do. His *will of pleasure* is of things fixed and resolved upon, what he purposes good or evill shall come to passe, or not come to passe: And by the way we may make good use of the foule sinnes that fall out; for holy and clean is that *that hand and counsell* of the Lord, *Acts* 2.27,28. which determined what *Herod* and *Pilate* should do: Yet did the Jewes with wicked hands slay and crucifie him, *Act.* 2.23. And O what beauty of wisedome and mercy do they see here, who make that foule worke of the slayers of *Christ* the subject matter of a faire Psalme? *Rev.* 5.12. The thousands before the Throne, sing, *worthy is the Lamb that was slaine*: But were they worthy that slew him? was it a worthy fact in the murtherers of *the Lord of Glory*? No: but grudge not at the beauty of his worke, who over-rules all, but adore and praise. Let us not wrestle with his holy dispensation, and say, Ah! What an untoward Government of the world is it, that *God* should suffer *Angels* and *Men* to sin, and overturne the whole Fabrick of Heaven and earth by it? Nay, hee hath by their fall brought in a more glorious order, *When hee that sitteth upon the Throne, saith, Behold,*

We are to adore the Lord in regard of the beauty of his work, even when the foulest works fall out.

hold I make all things new, Rev. 21.5. and its said, 2 Pet. 3. 13. *Nevertheless wee, according to his promise, look for new Heavens and a new earth, wherein dwels righteousnesse.* *Peter* and the Disciples were to pray that they should not enter into temptation, *Mat.* 26. 41. and were obliged not to bee offended and scattered by the sufferings of the Lord; but they were not to blame and grudgingly to judge that holy decree Propheſied by *Zechariah*, and revealed to themselves, *Zech.* 13.7. *Mat.* 26.31. *I will smite the Shepherd, and the Sheep of the flock shall bee scattered abroad.* His part is clean and holy even when he throws the wicked in hell, and they are obliged to sing the Psalm of the glory of his spotlesse justice, and that eternally, as these who are before the Throne are to hold up, for all ages, the new song of the glory of his mercy and free-grace.

Wee are to pray against the event of the decree of God in some cases, and yet to submit unto the decree it self; and to adore the *Holy Lord* therein.

This ground being laid down, the Holy Ghost speaks of the New Covenant two wayes in Scripture.

1. According to the approving will of God, as it stands of promises, precepts, threatnings; and shewes both what *God* doth by promises, and what wee are obliged to do in point of duty, Acts 2. 39. *The promise is to you and to your children.* Acts 3.25. *Yee are the children of the Prophets, and of the Covenant which God made with our Fathers.* 2 Cor. 6. 17. *Wherefore come out from among them, and be yee separate saith the LORD ——— And I will bee a Father to you*, &c. This is the whole New Covenant, holding out our duty, ordaining those that professe, to be baptized, received the members of the Visible Church, the body to bee edified as a visibly Covenanted people: This excludes not, but includes the Lords taking in members to the invisible and mysticall body; which is to be observed against *Anabaptists* and *Antinomians.*

The Lord speaks often of the Covenant of Grace, not so much as Preached, *quâ fœdus annunciatum* (though it so almost must bee Preached) but as fulfilled by God, and acted in an effectuall powerfull way, upon the hearts of the elect only, and that according to

The Lord speaks of the Covenant, *Jer.* 21 21 22. *Jer.* 32, *Ezek.* not according

11 *Ezek.* 36. *Isai* 59. according to his decree, and what he works in our heart, and according to his will of command, and what we ought of duty to do.

the

the Lords decree of election, and *will of pleasure*: So speaks the Lord of the Covenant, *Ier.*31.31,32,33. *Ier.*32.37,38,39. *Ezek.* 11.16,17,18,19,20. *Ezek.*36.25,26,27, &c. *Isai.*59.20,21. in a pure Evangelick way, and in these places the Lord speaks of the Covenant, not so much as it containes our duty, as principally it holds forth his Gospell-promise, what he shall effectually do according to his decree and will of pleasure over-ruling our corrupt will: which *Papists*, *Arminians* and *Socinians* utterly mistake, and will have it to be spoken of the Covenant as Preached according to the Lords approving and commanding will, whereas there is not one word of a command in these places, and therefore they say that these places speak nothing for the efficacy and mighty power of God in converting sinners. 2. The *Anabaptists* from these places, say none are to be baptized, but such as are so in Covenant, and will have these promises fulfilled in them, in whom the Lord hath wrought *a new heart, and a new spirit*; and that there is no externall Covenanting under the New Testament. But then the whole *Gentiles*, Isai.55.4,5. Isai.11.10. Isai.60.1,2,3. *&c. all Nations*, Isai. 2. 1, 2. *all flesh*, Isai.40. 5. Psal.65. 2. *all the Kindreds of the earth*, Psal.22.26,27. *the Kingdome of the world*, Rev. 11. 15. should be all chosen to life, taught of God, such as have the Law of *God* ingraven in their inward parts, as *Ier.* 31.33. *Ezek.* 36.26. which is most false. Now there are undenyable Propheſies that the *Gentiles from the rising of the Sun, to the going down thereof*, Mal.1.11. shall bee under the New Testament, the people of *God* by Covenant, *Isa.*19.18,19 20.21,22,23,24,25. Then must the generality and mixed multitude of the Gentiles be some other way in Covenant, then these of whom the Prophets speak, *Isa.*59.20,21. *Ier.*55.10. *Ier.*31.31. *Exek.*11.19. *Exek.* 36.26.

The mistake of *Socinians* and *Arminians*, touching the places, *Ier.*31. *Eze.* 11, &c. *Crispe*, Christ exalted, Ser.6. page.159. The mistake of *Antinomians* as touching these places *Ier.*31. *Eze.* 11 c.36.26. *Isa.*59. &c. For they own no Covenant of grace, but that in which God doth all; & we are meer patients.

3. The *Antinomians* doe also own no Covenant of Grace, but this wherein the new heart is given, and the condition is both promised and given. And Dr *Crispe* saith, *All other Covenants of God besides this, run upon a stipulation, and the promises run upon conditions altogether upon both sides.*——*The New Covenant is without any conditions upon mans part: Man is tyed to no condition that he must perform, that if he do not perform, the Covenant is made void by him.*

Ans.

Ans. Man is under a condition of beleeving, and tyed to beleeve, so as the *wrath of God* abides upon him, hee shall not see life, nor be justified, if he beleeve not, *Joh.*3.18,36.*Rom.*10.6,7, 8,9. (2.) *Man is tyed to no condition which hee must performe*, say which he can performe without the grace of God. For have he grace, or have hee no grace (the Holy Lord (O if wee could plead for him and his High Soveraignty) is debter to no man) he is so obliged to beleeve, as hee sins against the Preached Covenant and forefaults his salvation, if he beleeve not, and so breaks the Covenant, but devils or men cannot *make it void*, he may make it of no effect to himself he being an heir of damnation, but being a chosen vessel God shall work him to beleeve, and it makes it not void to himselfe. If it be said, *that the New Covenant is without any conditions whatsoever, upon mans part*: It saies too much for the beleevers being under no debt, no obligation of conscience to beleeve, or to any duty, but as the spirit their only Law leads them: And if the spirit breath not upon them to forbeare adultery, parricide, Sodomie, or to beleeve, pray, praise, hear, mourn for sinne, as *Peter*, and *David*, they sin not, for sinne is a transgression of the Law. And when the Spirit breaths not, acts not, there is no Law: and this is most vile. Where observe that 1. *Antinomians* and *Familists* confound the efficient cause of our obedience, which is the Spirit of Grace and the *objective cause*, which is the holy rule of the command, promise, or threatning. For though the Spirit be absent, and not given at all to men in the state of nature, yet doe they sinne in committing of Sodomie, and in not praying, for they are obliged not to sin, and commanded in the first Command to pray to a revealed God. I know *Adam* was not obliged before he sinned to pray to *Jesus Christ Mediatour*, as *Steven*, Acts 7. prayed to him. The Spirit by grace does helpe us to obey the command and the Law, but the Spirit is not the Law, nor rule of our obedience.

The *Antinomians* confound the efficient cause of obedience with the *objective cause* and rule of obedience in either Law or Gospell, & free men from all duties when the actuall influences of the Spirit cease.

2. Not only will they have the Spirit to be all the beleevers Law and word, and the letter of the command to lay on no obligation, but the Spirit as actually breathing and giving actuall influences must be the Law: For though the naturall conscience or habituall light say that the man should not commit this wickednesse,

nor omit this duty, seeing present necessity of one starving for want, of one drowning in a water crying for my help, is a call of God to performe the duty. And if the Spirit give inward warning that I should do the duty, yet if the Spirit actually breath not and contribute not his actuall influence, the man hath no warrant of any command or Law to act without his rule, since the Spirit acts not at all: and cannot so be guilty in the committing of the most vile abomination; for where no Law is, no sin is.

Mr *Crisp* pag. 160. brings this Argument, *The Covenant is everlasting: if the Covenant stand upon any conditions to be performed by man, it cannot be an everl sting Covenant, except man were so confirmed in righteousness that he should never fail in that which is his part, but he daily fails, and so daily breaks the Covenant?*

The beleever is confirmed so as he cannot but beleeve, and beleeve to the end, being under the speciall promises made to the chosen, although hee have not the confirming grace of the elect Angels.

Ans. To the first act of beleeving, which is a performing of the condition of the Covenant, there is no other condition required then that, Ezek. 36. 26. *I will put in you a heart of flesh.* 27. *I will put my Spirit in you, and cause you to walke in my statutes.* Zech. 12. 10. *I will poure upon the house of* David *the Spirit of grace and supplication, and they shall looke upon me whom they have pierced* that is, they shall beleeve in me: That is a strong confirmation to wit, a promise that he will work the condition in us. And so is that. *Joh.* 6. 37. *All that the Father gives unto me, shall come unto me* (that is, beleeve in me) *and him that cometh, I will in no wise cast out.* 2. It is to question the perseverance of the Saints to say, that God shall not confirm them unto the day of the Lord, as he promiseth, 1 *Cor.* 1. 8. *Phil.* 1. 6. 1 *Pet.* 1. 4 5. (3.) Our daily doubtings of unbeleefe will not prove that we so break the Covenant, as our failes and dayly slips of unbeleefe should render the Covenant void, and null, so as it should leave off to be an everlasting Covenant, for such failings are indeed sins against the love of the Redeemer and Surety of the Covenant, for his love should constraine us to beleeve at all times, and to hope to the end. Nor does the eternity of the Covenant depend upon our beleeving, but upon his grace who gives us to beleeve: but its otherwaies in the Covenant of Works.

The doubtings & unbeleefe of the justified renders not the Covenant of Grace null, so as it should not be a possible way of life to them, as the least sin against the Covenant of Works renders the Covenant null, so that it can never be a possible way of salvation again to those that once sin.

Dr

Dr *Crisp*e, page 162. in *Ier.*31. *Ezek.*36. *Heb.*8. *and other passages where the tenor of the Covenant is contained, there is no word of a tye*, page 163, 164. *there is not one word that God saith to man, thou must doe this. But God takes all upon himselfe, and saith hee will doe this: Yea, if faith were the condition of the Covenan, the fault of the broken Covenant should be his who works not faith in us.*

Ans. Here is the mistake of many, who imagine that, *Ier.* 31. *Ezek.*36. *Heb.*8. the *Holy Ghost* setteth down the whole intire sum and tenor of the new Covenant which he doth not. For 1. he speaketh nothing of the whole parties of the Preached Covenant, which is all within the Visible Church: these he speaks of here, are only beleevers in whom he works a new heart. 2. He speaks nothing of Covenant-Commandements, nothing of Covenant duties directly. 3. Nothing of the condition required of us. 2. He speaks not of the Covenant under the reduplication as Preached, or as a treaty offered to elect and reprobate, as *Mat.*22.31 32. *Luk.*1.72. *Act.*2. 39. and as every where holden out as a visible Covenant made with *Abraham* and his seed in both Old and New Testament, according to the approving will of God

The Lord speaks not *Jer.*31. *Heb.* 8. of the whole Covenant of Grace as preached to al in the Visible Church as many suppose.

But he speaks only of the fulfilling of some speciall promises of the Covenant, heart-teaching and the efficacy of the Covenant. 2. Only upon the elect, who shall persevere to the end, *Ier.*31.35. *Ier.*32.40. *Isai.*59.20,21. (3.) Only according to the Lords decree and will of pleasure, not what we ought to do, but what the Lord by his powerfull grace will do in us. As 1. *I will ingrave my Law in their heart.* 2. *I will be their God.* 3. *They shall be my people* to wit effectually as gifted with a new heart, and such as shall never be casten off, but shall persevere to the end, *v.*35,36,37. *Ier.*32.40. otherwise by externall calling all the carnall and stiff-hearted Jewes were his people in Covenant, *Isa.*1.3. *Isa.*5.25. *Ps.*81.8. *Ps.*50.7. *Deu.*7.7. as is in every page almost of the Old Testament. (4.) *They shall be taught of God*, 31,34. (5.) *I will forgive their iniquitie*, v.34. (6.) *I will give them perseverance, and never cast them off*, v.35,36,37. so that the Covenant is a metonymie. *This is my Covenant that I will make with them*: that is, these are effects, fruits and blessings of the Covenant which I shall by my effectuall and mighty grace work in them.

4. The *Apostle* to the *Hebrews* hath no purpose to expound the

The scope of the Epistle to the *Hebrews* is not to treat of the Covenant Preached in its nature, parties, promises, precepts, conditions, but to treat of the excellency of Christ above *Angels, Moses, Priests, Sacrifices*, and in acting of the Covenant upon the heart of the elect, especially Christ excels all.

Covenant of Grace made with *Abraham*, *that Covenant* (saith he) *they bre. k*: Yea it is contrair to the scope of the Apostle, to set down the doctrine of the Covenant of Grace. He purposes in the Epistle to the *Hebrews*, to exalt Christ above the *Angels*, c. 1. above *Moses*, c. 3. above all the Priests the *High Priest*, and above all the Sacrifices, Bullocks Lambs, Goats, *&c.* Hee through the eternall Spirit, once offered himselfe to God. And c. 8. he proves Christ to be a more excellent High Priest, a Minister of a more excellent Tabernacle, and a more excellent Ministry, *Because he is Mediatour of a better Covenant*: hee is a days-man who layes his hands upon both parties at variance, both upon God and man, to bring them together. See *Iob* 9. 32, 33. that is a Mediatour of a Covenant; So that here he saith, Christ is ingaged to the Father in a more spirituall and heavenly Covenant. None could ingrave the Law of God in the heart but Christ: one might say was not the Law ingraven in the heart of some, and their sins pardoned? Were not *Moses*, *Aaron*, and many of the people of God, sanctified pardoned, and justified according to that Covenant? *Ans.* They were justified and sanctified, but not by the letter of the Covenant of Grace nor by sacrifices, shadows, conditionall-promises threatnings but by Christ, *I the Lord* Redeemer *will write my law in their heart* &c. It is then contrair to the Apostles scope, *Heb.* 8. to enter the discourse of the Doctrine of the literall Law-Covenant, or the conditionall-Covenant of Grace it strongly concludes his point, to speak but of the halfe (though the choicest half) of the Covenant as fulfilled in the elect, and that exalts Christ and his Ministry that he hath a Ministry upon the heart. Now it is a shame to lay the blame of our not beleeving on Christ, be it a condition of the Covenant, or be it none: Christ works all our works in us, and by this reason it must be his fault (hallowed be his Name) that we sin at all, because he works not in us contrair acts of obedience. But to whom is the Soveraign Lord debter? And therefore this *Antinomian* way must be refused.

CHAP.

CHAP. XI.

Of the promises made to Christ in the Covenant of Mediation, not to Christ God, but to Christ God and Man the Mediator, and these of twelve sorts.

TO *Christ-God*, promises of reward cannot bee made, nor can *Christ-God* suffer, but they are made to the Person *God-Man*, for the incouraging of the *Man-Christ*, and he encourages himselfe therewith, *Isa.*50 7,8. *Christ-Man* lived the life of faith by depending upon *God* for the joy set before him, and therefore did run, *Heb.*12. our life should be sweeter, should we fetch all our comforts and actings from his influences by the faith of dayly dependency. Faith here promises to it selfe good, *Isa.*26.12. *Isa.*30.31. *Psa.*118. 10,11. *Ps.*16.9 10 11.

Justification promised to *Christ*; and that twofold.

If the kinds of promises made to Christ be asked for: Then 1. no such promise as remission of sin can be made to him, but a twofold Justification must be promised to him. A Law-Justification, *this doe and live*: For the promise was made to the first *Adam*, to wit, that he should be justified and live if he give consummate and perfect obedience to the Law; now this Christ did in all things. 2. There is a Justification of Christ from the band of suretyship he having compleatly satisfied for our debts this was due to him, and promised, 1 *Tim.* 3.16. *Iustified in the Spirit.* Rom. 1.4. *Declared to bee the Sonne of God, by the Resurrection from the dead*: That was a judiciall declaration. Acts 2.24. *Having loosed the paines of death*; λύσας, as a King by authority and judicially looses a prisoner from his fetters, having no more to say against him. Psa. 105. 20. *The King sent and looosed him.* Isai. 50. 8. *He is neer that justifies mee, who is he that contends with me* (in judgement) Rom.6.9. *Knowing that Christ being raised from the dead, dieth no more, death shall no more have Lordship or Lordly dominion over him*, οὐκ ἔτι κυριεύει. So the word, *Luke* 22.25. *The Kings of the Gentiles bear dominion over them*, Rom. 14. 9. Death had some Kingly dominion in Justice and by Law over him: But *Christ* by Law of satisfactory paym nt, who was also the mighty *Son of God*, wrought himselfe out of the gripes and fetters of death: So

Christ judicially loosed from death, came out, and we in him.

in

in Christ, death hath lost Law-dominion over the beleever. It is against Justice and the just Covenant between *Iehovah* and *Christ*, that we should be for ever among the worms, and not at length be loosed from the sting and victory of the grave: O death, thou shalt; thou must let the captives goe free, 1 *Cor.*15.55. *Hos.*13. the prison must be a free Jayle, when Iron gates and fetters are broken. We have in Christ a good cause, the cause and action of Law is win, and carried on our favours.

A promise of heavenly influences is made to Christ.

2. There is a promise of heavenly influences made to Christ, *Isa.*50.4. *Hee wakeneth morning by morning, he wakeneth mine eare to heare as the learned.* 5. *The Lord hath opened mine eare, and I was not rebellious.* Some great Divines say, Christ had no sleepy nor closed ear: he must there speak of *Isaiah*. But so there was no sinfull dryness in Christ; Was he not therefore anointed? *Isai.*42.1. *I will put my Spirit upon him.* Then all influences are promised also, *Isai.*11.2. *The Spirit of the Lord shall rest upon him:* — 3. *And shall make him of quick understanding in the fear of the Lord, and hee shall not judge after the sight of his eyes*, &c.

Christ was assured of influences,

2. *Christ* was assured he could not sin, and so of influences to duties, *Ioh.*5.30. *Ioh.*8.26, 27, 38, 50, 55. *Ioh.*10.38. though hee wanted influences at a time, as touching consolation and the felt fruition of God being forsaken for a time, *Psal.*22.1. *Luke* 22.44. *Mat.*27.45. But *Adam*, as he was not to beleeve perseverance, nor yet sinfully to feare falling: so neither was he to beleeve influences to all acts of obedience, they not being promised to him. Yet was not *Adam* to beleeve his own reprobation; for it was neither true nor a revealed truth. Then the only neerest way against deadnesse and dryness, is to have recourse to the fountain and fulnesse of life that is in Christ. Literall quickning of our selves, miskenning Christ, out of whose fulnesse we receive, produceth but literall fardinesse. 3. The speciall and cardinall promise (*I will bee his God, Psal.*89.26. *and he shall cry to me, Thou art my Father, my God, and the rock of my salvation.*) is bound up with Christ in the Covenant of Suretyship, and is the key and corner stone of the frame and building of the Covenant of Grace, *Iohn* 20.17. *Go to my brethren*, (saith *Christ* to *Magdalen*) *and say unto them, I ascend unto my Father and to your Father, and to my God and your*

Adam was not to beleeve he should have influences, nor yet to beleeve his own reprobation.

The great promise *I will be his God* made to Christ.

your God. Its comfortable talking that *Christ* saith to us, I and you Beleevers are the children of the same Father, and have one Covenant-relation to one *God*: though as is said *Christ* bear the relation of a Surety-Covenant to *God*, and we of a Covenant of Mediation; and notwithstanding of the differences, yet it may bee said that *Christ* and Beleevers are in one writ, and one letter of acquittance discharges both from condemnation, *Christ* from condemnation of punishment, us from condemnation of inherent guiltinesse and punishment. Blessed we to be unite to him every way, and to joine our *Amen* and consent to the Covenant: yea, and in regard of profession, we should subscribe and write our names to it, *Isai.* 44. 1, 2, 3. Our maimed and broken and halfe consent, proclaims an overly and cold Covenanting. Its true parties are but once married, once Covenanting by oath is as good as twenty: but frequent and multiplied acts of marriage-love, adde a great deale of firmnesse and of strength to the Marriage band, they are confirmations of our first subscription. Renewed acts of faith to take *Christ* for *Jesus* and Redeemer, and renewed acts of love, do more and more ingage the heart to Christ as Lord and King. Little conversing with *Christ*, deadens marriage love. Rare visits and thin bring on worn out acquaintance. We are apt to complaine he visits us seldome: that is because we have not the childish hire of consolation and feeling, we refuse to worke and yet we should look at comfort for the duty, and not on the duty for the comfort, when its a duty to our Father; And who looks upon the comfort both as a comfort and a duty? 1 *Thes.* 4. 18. *Comfort one another with these words*: and so must they comfort themselves. Comfort is mainly for beleeving, *Col.* 2. 2. *Heb.* 6. 18. and there is a feast and fill of joy in beleeving, *Rom.* 15. 13. We seek but a comfort and a joy of cheering and soacing our selves, and that is all.

Christ and beleevers are in one writ.

We are to make firmer our marriage-love with Christ.

Our mistake touching comforts and duties.

4. There is promised to *Christ* a seed, *Isai.* 53. 10. *When thou shalt make his soule an offering for sinne, he shall see his seed. Heb.* 2. 13. *Behold I and the Children that God hath given me. Jacob* by Covenant served for *Rachel*: *Christ* also served, suffered and died of love for his Spouse. *Eph.* 5. 25, 26. *Isai.* 53. hee shall be satisfied. A Redeemed seed was his end and we endure hard labour for a desired end, and we are sick till wee get the great end we aime at.

A seed is promised to Christ, a seed was much in the heart of Christ

Its

Its true, the honour of God was the speciall end, *Joh.*12.28.*c.*17.1. yet it was heart-satisfaction to Christ, to have all his off-spring and children with him, *Joh.*17.24. How should Christ not be our end? See if ye doe all, and suffer all to fetch this shoar, *Phil.*3.8,9. Examine comparative ends, by-ends, selfe-ends. Its impossible a man can be ignorant of his last and main end, so strong an impulsion it hath upon his heart.

5. There's not only a seed but a rich conquest, the heathen promised, and the ends of the earth, *Psal.*2.8,9. *Dominion from sea to sea, Zech.*9.10. *Psal.*72.8. *Dan.*7.14. and both this and the former satisfies Christ. There is not a sight so desirable to the eye of Christ, as to see all his redeemed ones conquering and last in the fields, and fairly landed on the shoar, passed Gun-shot and reach of all temptations. We satisfie our unbeleeving hearts too much; Ah! who can stand, temptations are so strong: But as JEHOVAH fully satisfies Christs soule his hope, his aim and intended end in all the Articles of the Covenant of Redemption: so fear not, Jehovah cannot break off the Treaty with his Son, nor can Christ be left unsatisfied.

Christs end is satisfied by the *Lord*, therefore are we not to fear.

6. The *Lord* promises help to *Christ* against his enemies. *Psal.* 89.21. *With him my hand shall be established, mine arm also shall strengthen him.* There be many against Christ, but he hath a divine furniture of strength. Hence protection is promised to him in the discharge of his Office, *Isai.*49.2. *In the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me.* The outlettings and manifestations of strength and furniture that is in the head redounds to a seasonable supply of all his afflicted ones, that they shall not be overwhelmed.

Strength is promised to Christ.

7. Victory is promised to *Christ* over all his enemies: *The Lord will not leave his soule in grave, Psal.* 16.10. *Therefore* (saith the Lord, speaking Covenant-wayes, *Isai.* 53.12.) *will I divide him a portion with the great, and hee shall divide the spoile with the strong: because he hath poured out his soule unto death.* He shall triumph over principalities and powers, *Col.*2.15. *Luke* 11.22. and shall make all his enemies his footstool, and subdue them, so that hee shall fill the *pits with the dead bodies, Psal.* 110.1,6. and plague all his enemies, *Gen.*12.3. *Psal.*89.23. *I will beat downe his foes before*

Because victory is promised to Christ in temptations, we may flee to the Covenant, as Christ and the Saints have done.

before his face, and plague them that hate him. It supports not a little our faith, that when we tremble before temptations from Sathan and the mighty of the world, the Lord hath written and Covenanted to Christ all his and our enemies destruction. Our turning away our eie from the Covenant is the cause why we succumb: *Christ* under his forest assault with hell and hels purlevants and officers, devils, and the felt anger of a forsaking God, doubles his grips on the the Covenant, *my God my God*, Psal. 22.1. Mat. 27. *O my Father* Mat. 26. Psal. 89.26. *He shall cry to me, my Father, my God.* A Covenant is (as it were) more then a promise, being a solemne promise in ondescension of mercy: So the Church, *Psal.* 89.38, 39. and *Jer.* 14.21. and the afflicted people, *Isa.* 63.16 and *Dan.* 9.4, 5 6. *Ezra* 9.6, 10, 15. Hezekiah *in a day of rebuke* Isa. 37.16 20. the slain Church, *Psa.* 79.9. *Psal.* 80.1. flee to this shoar in their stormes, and the Lord professes he will be broken, intreated, and holden by his Covenant, *Lev.* 26.41, 42.

A promise of glory is made to Christ.

There is a promise of glory, of a Name above all names made to *Christ* for his sufferings, *Psal.* 16.9, 10, 11. *Isa.* 53.12. *Acts* 5.31. and to such as suffer with him, and overcome, *Luk.* 22.29 30. *Rev.* 3.21. *Rev.* 2.10. As also, he shall bear all the glory of his Fathers house, *Isa.* 22. *Zech.* 7.13.

Rods in mercy are Covenanted to us.

9. The Lord promiseth forbearing-mercy to the children of *Christ*, if they sin he will correct them in measure and in a Fatherly way give them repentance, but not remove the Covenant-mercy. So hath the Lord Covenanted and articled in the writ with his Son, a rod to children to difference them from bastards. *Heb.* 12. *And he that hath his fire in Zion and his furnace in Jerusalem*, writes this up as a Covenant-mercy, that he will not suffer *them to perish with the world.* Hence the rod of the wicked stand booked in the Covenant of Works among the curses of the book of the Law, *Lev.* 26. *Deut.* 28.15 16 17 &c. our rods are Covenanted mercies in the compact between the *Lord* and *Christ*, and written in the Gospel-book of the Covenant of Grace.

10. All the promises of the Gospell are first (as it were) promised to Christ; the Gospell is put over in his hand. *Jesus* is the *Angel* Rev. 10 1. *clothed with a cloud and a Rain-bow on his head.* ver. 2. *And hath in his hand a little book open*; the Testa-

ment, and the book of all the promises to dispense them to such as the Father hath given to him, to give his Spirit to his own, to intercede and advocate for them, to ratifie and seal them with his blood.

An headship is promised to Christ,

11. There is promised to him an headship, and power of judgement, over men and Angels, with an oath that to him all knees shall bow, *Rom.*14.11. *Isa.*45.23. *Phil.*2.10. and that he shall add his seal to Gospel-hell and vengeance inflicted upon the despisers of the Gospel *Luk.*19.14. *Mat.*26.64. The threatnings against the Gospel-unbeleefe are put in the hands of *Christ*, not as Redeemer and Surety, but as a refused Surety and King, whom unbeleevers will not have to raign over them.

The creatures in the Covenant of works are now broken out, when that Covenant is broken, but now in Christ they are taken in againe & restored as under Covenanters.

12. *Adam* brake the whole frame of heaven and earth: and to the Second Adam the whole broken and marred lump of the Creation is promised, that he may be the repairer of the waste places. Isa. 49.8. *I will preserve thee, and give thee for a Covenant of the people, to establish the earth, to cause to inherit the desolate heritages.* Psa.72.16. Under the raign of the Messiah, *There shal be an handfull of corn upon the top of the mountains, the fruit thereof shall shake like Lebanon.* Jer. 31.12. *Therefore shall they come and in the height of Zion, and shall flow together for the goodnesse of the Lord* (Christ) *for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd.*

1. The Lord made all things at the beginning very good, *Gen.* 1.31. Heaven, Earth, Sun, Moon, Beasts, Birds, *&c.* being all made servants to man, were in a manner fellow-Covenanters in their kind with man in the Covenant of Works: As a King covenants with a great Family, his servants and dependers have the benefit of the Kings Covenant-peace, all obeyed *Adam* without jarring: but when *Adam* sinned, war between the Lord and between the Master and the servants is denounced, the earth is cursed for his sake, Genes. 3.17, 18. and Lions and wild Beasts rise against him like loose borderers. But in the Covenant of Grace, *Hos.*2.18,19,20. the beasts of the field, the fouls of the heaven, the Sun which shall not smite by day, nor the Moon by night, *Psa.* 121.6. are by the Surety of the Covenant brought in a new league: yea the stones of the field, *Iob* 5.23. are compartners of the peace,

and

and *Christ* the King takes off the forefaultry upon all, and looses the arrestment of vanity that by sin was laid upon the Creation, which was made sick like a woman travelling in birth, *Rom.*8.20,21,22. Hence are they blessed in Christ to the Saints, *Deut.*28.4,5. *Levit.* 26.4,5,6. and the *Angels* come in under their Head *Christ*, *Col.* 2.10. and serve the new restored heires, *Heb.*1.13. for their Heads sake.

2. *God* hath appointed *Christ* the Heir of all things, and, *Heb.*1.2. hath given a Charter to Christ, and put in bread, garments, houses, and all to the Beleever in *Christ* the first Heir, his great evidence is, 1 *Cor.*3.21. *All things are yours.*

3. He makes all things new, *Rev.* 21.5. This *Christ* mends the broken gold ring which was broken by the first unattentive and rash Heir *Adam*; So that now Heavens, Earth, Mountains, *Isa.*49.13. Sea, Trees, Fields, *Psal.*96.11,12,13. are commanded to sing a Gospel-Psalm of joy, because Christ the new King and Restorer of all is come to the Throne: yea *let the floods clap their hands*, *Psal.* 98.9. and he purposes to purge with fire the great Pest-house infected with sin and under bondage of corruption, *Rom.*8.21. 2 *Pet.*3.10, 11. that he may set up the new world in Gospel-beauty, the new heavens and the new earth, 2 *Pet.*3.13. *Isa.*65.17. *Isa.*66.22. *Rev.* 21.1. Oh what a life to have a cottage and a little yard of herbes in that new World, and how base to be but Citizens of this World!

CHAP. XII.

The Condition and Properties of the Covenant of Redemption.

Christ being Man, required that hee should bee under a Covenant.

Q. WHat need is there of any condition to be performed by *Christ*, or of any Covenant? *Ans.* The same Question may bee of the need of an oath to *Christ Psal.* 110. *The Lord hath sworn and will not repent*, *Thou art a Priest*, &c. 2. The same necessity, in regard of infinite wisedome that our Redeemer should be obedient to the death of the Crosse, *Phil.* 2.8. and be under the Law, *Gal.*4.4. and keep his Fathers Commandements, and abide in his love, *Joh.*15.10. requires also a Covenant of obedience upon the part of Christ-Man, for all men being born under

the Law and Covenant of works, Christ-Man also must bee under the same. And then Christ the Mediatour was to give obedien e to a particular Commandement of laying down his life for sinners, and this required an ingagement by way of Co enant and so a condition of obedien e to per orm what this pecu iar Law of Suretyship required of him to wit to lay down his life.

No such condi ion Is required of Christ as o *Adam* o ot s, nor was he un der any threatning, r hed c nfir ning r ce from the womb.

3. Its not a ondition o indifferen y whi h is required of *Christ*, su h as is required of *Adam*, in which there is a haz rd of fai ing and omming short of the reward. *Adams* Covenant had both threatnings and promi es, and so hath our Covenant of Recon i-tiation, though in another way: see *Psal.* 89. 30 31, 32. But the Covenant of Suretyship hath promises most large that are made to *Christ*: but no threatnings are laid before the Man-Christ that are to bee read in the S ripture. There was no hazard or possibility, in regard of the personall Union that *Christ* could sin: yea, in regard that Christ from the Womb was both a Traveller, a *Viator* and an enjoyer and *Comprehe for*, and had the Spirit above measure from his birth as Man he had gi ted to him the confirming grace which is now given to the Elect Angels in their Head Christ; And there-fore there was somewhat like a condition necessary, and as the members enter to glory through obedience, so al o the Covenanted Head *Luke* 24. 26. *Ought not Christ to ha e suffered these things, and to enter into his glory?*

The paying o the price of blood, & dying for man was the formall condition f the Co-venant of Suretyship Law-holi nesse in Christ did no t exclude grace.

Q. 2. What was the spe iall condition of the Covenant of Sure-tyship? *Ans.* The Covenant being a bargaine of buying a people to *God*, hen the p yed pri e and ransome must be the duely formal condition. As for obedien e to the Morall Law it was the conditi-on of the Covenant of Works to whi h the Man *Christ* as Man was obliged that he might have right to Law-justification and life eternall *jure & merito fœderali operum*, by the Law and federall me-rit (I meane merit by paction and faithfull Law-promise, not of condignity) of the Covenant of Workes, that hee might bee saved.

But this Law-holinesse had influence in that most solemn act of obedience in offering him elfe a sacri ice to death for our sins.

And the Law-holinesse of the Man *Christ* did not exclude super-naturall grace as the Law-holinesse of *Adam*: for it was the per-

fect

fect conformity of Christs nature, his soul, understanding, will, affections, and all his actions internall and externall with the holy Law of God.

Hence the heart and inclinations of *Christ* stood ever right and streight to the Law. He exercised no affection *in parte naturalibus*, his anger came not out in pure naturall anger and no more but it came out in acts of zeal; Nor his joy in pure naturall joy though sinlesse, but in joy of the Holy Ghost. And in the whole Man Christ was a perfect masse, and, as it were, a compleat body of all gracious qualifications. The holy actings of Christs affections.

Isai. 11. He received the Spirit of knowledge and was ignorant of nothing he ought to know: Disputed with the Doctors being of twelve yeers old: The world knew not his School or Teacher. Hence his wisedome and practicall understanding of the Law of *God* and practicall conclusions. He had the *Spirit of counsell*, as the greatest of Statesmen for Government, *Isai.* 52. 13. *Behold my servant shall deale prudently.* And so, when we are in perplexities and know not what to doe, hee can lead the blind in a way they know not, *Isai.* 11. 1, 2. He had the Spirit of might and courage, an undaunted Spirit, yet conjoined with counsell, no fool hardinesse, but the resolute ventorious nesse of faith, *Isai.* 42. 4. *He shall not fail nor be discouraged*: Heb. broken *till he have set judgement in the earth.* Our softnesse of unbeleefe, at the blowing of a feather or stirring of a leafe, brings on falling of Spirit and swooning. He hath the boldnesse of faith to beleeve victory before the battell, *Is.* 50. 9. *Lo they all shall wax old as a garment, the moth shall eat them up.* Hee hath hope from the womb, *Psal.* 22. 9. *Thou art he that took me out of the womb, thou didst make me hope when I was on my mothers breasts.* And *for the joy set before him, he endured the crosse and despised the shame*, Heb. 12. 2. Christs wisedome. Christ his undaunted boldnes of faith. His hope.

And the Spirit of the fear of the Lord made him quick in understanding that is, the high and reverend apprehensions of *God* made him quick to smell or scent (so the word imports) the snares and temptations in the work of Redemption plotted by men and devils. So excelled hee in righteousnesse, which as a girdle went about his loines both in judging, and in discharging the trust put upon him by the Lord who laid the key of *David* and the Govern- His holy sagacity. His righteousnesse.

ment

ment upon his shoulder: his obedience to his Father, and continuing in his love, *John* 15.10. and thirsting to doe the will of the Father, *Iohn* 4.34. His zeal to his fathers house should bee a faire copie for us to follow. Hee was meeknesse it selfe, *Isai*, 53.7. 1 *Pet.* 2.23, 24. much in praying, beleeving, rejoycing in spirit, *Luke* 6.12. *Psalme* 16.9,10,11. tender to the weak of the flock, *Isa.*40.11. *Hee shall feed his flock like a shepherd, he shall gather the lambs with his arme, and carry them in his bosome, and he shall gently lead those that are with young.* *Isai.*42.2. *Hee shall not cry, nor lift up* (a shout) *nor cause his voice to be heard in the street.* 3. *A bruised reed shall hee not breake, and the smoaking flax shall hee not quench.*

His meeknesse.

His tendernesse to the the weak.

Hee was most compassionate to sinners, inviting them to come, *Mat.* 11. 28, 29. crying and shouting with a loud voice to the thirsty. *Iohn* 7.37. journyed from Heaven to seek and to save the lost. *Luke* 19.10. came to serve them with his heart blood. *Mat.* 20.28. his bowels were turned with compassion to perishing souls that wanted the feeding Pastors. *Mat.* 9. 36. *Hee sighed deeply in his Spirit* at the perverse unbeleefe of his deadly enemies the Pharisees. *Marke* 8.12. wept and shed teares at the foreseen destruction of *Ierusalem*, *Mat.* 23.37. *Luke* 19.41,42. and yet that City slew him. Loved as the tender Physician, to be much in company with sick sinners, *Mat.* 9.11,12. *Luke* 15.1,2,3. *Luke* 19.1,2, 3,9,10. O what rejoycing! when he laies the lost sheep on his shoulder, *Luke* 15.5. When, *ver.* 20. he sees the home-coming sinner, he ran, fell on his neck, and had compassion on him, and kissed him and made a feast, and sang and danced for joy. There is no humility like his, to wash the feet of his servants: there is no patience like his, *who, when hee was reviled, reviled not againe: when hee suffered, he threatned not, but committed himselfe to him that judgeth righteously*, 1 Pet. 2. 23. *As a Lamb dumb before the shearer*, Isai. 53. How gaining of soules was he, who preached in the Temple, in the Synagouges, in the Villages, in the Ship, at the Sea side, at every Table he came to, at every Feast, at every confluence of people, at every way side, and stood still and talked with a woman, and wanted his dinner upon that occasion? And thought he dined well when he gained to the Lord the soul

His compassion to sinners.

His humility.

His painful way of gaining of soules.

of

of a woman, and them of *Samaria*, who hated him and refused to lodge him? How faithfull and free in rebuking the Pharisees and Rulers, and in declaring the truth of the Gospell, that he was the Son of God, though they attempted to stone him for his free Teaching? None mortified to honour as he that refused to be a King, *John* 6. 15. and was willing to be worse lodged then birds and foxes, *Mat.* 8. 20. and being rich, for our cause became poor, 2 *Cor.* 8. 9. and endured the Crosse, despised the shame, suffered the contradiction of sinners, *Heb.* 12. and did run and fainted not: And was he not a patern of love, who layed down his life for his friends, *John* 15. 10. even when we were enemies? *Rom.* 5. 10. He pleased not himselfe, *Rom.* 15. 3. honoured his Father *Iohn* 8. sought not his own glory, *ver.* 49, 50. and saith true, *Iohn* 5. 30. *I seek not mine own will, but the will of him that sent mee. Iohn* 8. 29. *I doe alwaies those things that please him.* He faithfully expounded the Law, *Mat.* 5. refuted heresies, *Mat.* 22. glorified God with his miracles, he was subject to his Parents, *Luke* 2. 51. payed tribute to the Prince himselfe. *Mat.* 17. 27. and taught others to obey lawfull Governours, *Mat.* 22. 21. would not usurpe the place of a Judge, *Luke* 12. *v.* 13, 14. and witnessed a good confession before *Pontius Pilate*, 1 *Tim.* 6. 13. and was for that cause born, *and for that end came he into the world, that he might beare witnesse unto the truth*, John 18. 37. none so selfe denyed, he pleased not himselfe, sought not his own glory nor his own ease, nor his own will, but submitted to the will of *God*.

His faithful and free teaching.

His mortification.

A patern of love.

Of obedience to God and to all to whom obedience is due.

Christ hath all these qualifications as the *grace of head ship*, to be communicated to us, not as the *grace of his person* to be personall and private indowments for himself only.

In all which, we are 1. to look upon Christ who went about doing good, *Acts* 10. as one who 1. was Covenant-wise designed of *God*, and anointed with the Holy Ghost and power to do what he did, and to be what he was, for our good: and its much for the establishing of our faith, that Christ was all this for our salvations sake, by counsell and Covenant. These gracious qualifications Christ-God undertook to have for our good: and they were not given to Christ as personall and proper for himselfe, but as head; for we may here distinguish the grace of the person and the grace of head-ship, though they must not be divided. But as the light and heat of the Sun is not (if we may so speak) private or personall for the Sun it selfe, but for the earth, and all that live and grow out

of

of the earth that need the influences of the Sun, and have eyes to injoy the light thereof. The water of the fountain is not for that hole or cave of the earth from whence the fountaine doth issue but it is very often to run in streams to bee a River for the use of the whole land. All these excellencies and graces are in Christ not as his (to speak so) personall indument; but as the publike treasure, that we may receive of his fulnesse. We should think it a strange exorbitancy in nature, if all the trees, flowers herbs on earth, should refuse to receive influences and growing from the Sun, and deny to be obliged to the Sun for light and heat: and our unwillingnesse to receive from Christ the publick grace that is made his by Covenant when a publick consignation by compact is made for our good, proclaims our unbeleefe and our wicked estrangement from Christ, as if we had said, let Christ bee gracious for Christ, only I shall not be his debter. Nor is it from the naturall connexion between head and members, or because simply Christ is man as we are, though the humanity be ground thereof nor is it because Christ simply is anointed with the fulnesse of the Spirit, for he is head of the body, and Lord, Generall, Captaine of his people, not by nature only nor because of grace simply, but by Covenant-purchase. *Rom.* 14. 9. ἐις τοῦτο γὰρ Χριστὸς, *For this end Christ both died, and rose* and revived, *that he might be Lord both of the dead and living.* There's a Covenant between the Father and the Son that Christ should dye, not simply but for and in the name of the heirs of glory, such as are designed friends (for his dying is a reative and a legall binding and buying by Covenant of so many certaine persons) and upon this he is made head and Prince, and exalted to give of his fulnesse, to give repentance and forgivenesse of sins to the house of Israel, *Acts* 5. 31. Ah! how do we love to be beholden to nature, to selfe? for heathen and Pagan vertues by education, and moral exercise which is but wild corn? and we see not how unwilling we are to trade with Christ, or to buy from him fine gold, yet it was given to him without measure as to the universall fountaine and head for all his. 2. All these are in Christ, that he should be a living copie which we must follow: And he is a more lively example then the Gospell it selfe, for Christ is the acted Gospell. And if yee look on Christ, loving beleeving, hoping,

We see too much of self-bastard graces, and too little the grace that is Christ, which hath a drawing desirableness to cause us to follow these graces because they lodge in God Immanuel.

hoping praying there comes more life and warmneſſe from his actions, then from the word: when we conſider that as *God* would have the humane nature a chariot to convey to us the fulneſſe of merit by ſatisfaction, ſo muſt it be the mean of carrying to us the fulneſſe of grace by ſanctification, and then when God Covenants with the Man Chriſt that love faith, hope meekneſſe humility and grace ſhall live, ſpeake and act in Chriſt out to us, wee are more ſtrongly convinced to follow the ſooteſteps of ſo bleſſed a guide. Chriſt is a living glaſſe in which we ſee the beauty of grace. As alſo his meekneſſe and humility is the meekneſſe and humility of *God*, and all theſe graces have a ſeat and lodging in our *Emmanuel God with us* they have a drawing and an alluring deſirableneſſe from the Perſon the *Lord Jehovah* our King *the mighty God, the Father of ages*, in whom they reſide.

The grace in *Chriſt* are more forcible patterns to us to follow, in ſome ſenſe, then the Scripture it ſelfe.

The properties of the Covenant of Surety are, 1. Freedome. 2. Graciouſneſſe. 3. Eternity.

1. The freedome of the Covenant of ſuretyſhip.

As to the firſt: Nothing could compell, nothing could hire *Chriſt* for eternity to ingage his Name in ſuch a band, ſince he well knew what it ſhould coſt him, how dear it ſhould ſtand him, and ſaw what indignity, ſhame, pain, curſe, and all theſe conditions before him. And what could move the father ſince he might have followed the Law-courſe of Works?

The grace in the Covenant of ſuretyſhip.

2. The firſt draughts of free grace, and the Lords unſearchable riches appears in the *ſure mercies of* David in an everlaſting Covenant, *Iſai.* 55. 3. and *Pſ.* 89. 1. *I will ſing the mercies of the Lord.*—— 2. *For I have ſaid, mercy ſhall be built up for ever,*——Why? ver. 3. *I have made a Covenant with my choſen. I have ſworn unto* David *my ſervant.* 4. *Thy ſeed will I eſtabliſh for ever* &c. The giving of the Covenant. 2. The deſign of a Redeemer. 3. The ſending. 4. Anointing. 5. The conſenting of Chriſt. 6. His coming. 7. Dying, are all acts of grace. *God* was no debter to the Man-Chriſt, or to any of his kindred and blood-friends, more then he was to *David* and his ſeed, but *God* would act grace in Chriſt and make him a ſamplar and the firſt copy of free grace to all his brethren that they might ſhare with him therein. But though he made Chriſt alſo a copie of his Juſtice, *Rom.* 3. 29. *and ſpared not his Son*, Rom. 8. 32. yet *Mal.* 3. 17. The Lord deales not ſo with us; *And they ſhall bee*

mine, saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them as a man spareth his own son, that serveth him. And of Christ it is said, *Psal.*72.13. *Hee shall spare the poor and needy.* And, O what riches of grace and mercy, and plenteous Redemption hath he manifested to us? and therefore the more grace hee shews to us the more freely and only should we serve him, with lesse hiredneſse and servile disposition: If wee could love God and Christ with a heart abstracted from Heavens hire, at least the pleasure of it (for pleasure makes not any conform to God, but holiness doth) and the heart not legally fearing the burning torment of hell, it were good: for since Christ hath freed us from the Law-wrath, he takes it not well that we dare approach too neare to the mount burning with fire; nor does Christ allow our affections of fear and sorrow and sadneſse to act upon feared everlasting wrath (we being justified by faith) any other way then in a Gospel-consideration, being caſten down for our Law-deserving, but so as we highly value our ransome-prayer, and serve him with godly feare εὐλαβεία, which word, *Heb.*12.28. must note a difference between the feare and trembling and terrour upon devils, for the torment of hel, *Mat.* 8.29. *Jam.*2.19. and the εὐλαβεία, the godly fear of beleevers, *Heb.* 12.28. which is also given to *Christ*, Heb.5.7. in whom there was no fear of hell torment, and therefore the fear of him that can caſt both soul and body into hell (though it be another word, *Mat.*10.28.) which Christ commands, cannot be a servile fear legall, for hell such as is in devils and men, but a godly fear, such as is consistent with the faith of deliverance from the wrath to com: for Christ. Mat.10.28. commands that fear, fear (saith he) to deny Christ before men: Why? fear him who can caſt soule and body in hell. And immediately *v.*31. *Feare not therefore*: the same word that is, *v.*28. then he must forbid a fear opposite to servile fear, & which stands with the faith of sons who are to beleeve the care of a Father which is more toward his children then toward sparrows, *v.*29.30. And that the word noteth a godly feare, which is, *Heb.*12. beside other Greek Authors: See *Heb.*5.7. see *Luk.*2.25. *Acts* 2.5. *Acts* 8.2. *Acts* 23.10. and *Heb.*11.7. *Noah* moved with fear, εὐλαβηθεὶς, *built an Ark*: sure the fear of everlasting torment in hell, moved not *Noah* to build the Ark, for by faith which is saving, he builded it, *v.*7.

The more grace that is shewn to us, the more should wee serve, not with a servile, but with a godly feare.

The godly fear and the other feare differenced.

3. Eter

3. Eternity is a ſpeciall property of the Covenant of ſuretyſhip. For 1. the parties are eternall; *Jehovah* the *Lord*, and the *Sonne* of *God*, never began to agree upon the deſignation of the Redeemer for that worke, it was a bargaine cloſed from everlaſting: Only the queſtion is, when the Son ſhal render the Kingdome to the Father, 1*Cor.*15. whether or not the Covenant ſhall then ceaſe. For 1. *Chriſt* ſhall then end his work of Redemption, and ſhall fully and finally have purchaſed what his ſoule deſires, and ſhall have received his wages, and injoy with his conquiſhed bride an eternall Sabbath. 2. He ſhall intercede no more for ſinners, for the ſinning of his redeemed ones ſhall have an end.

2. The Son (ſaith *Camero*) ſhall leave off to raign, *quod attinet ad regendi actum*, according to the act of raigning, but as touching the Kingdome it ſelfe there ſhall be no end of the Kingdome. *In Reſponſ. ad Quæſtio.*

But it may appear as there was a time when it was ſaid of *Chriſt*, Phil. 2.7. ἑαυτὸν ἐκένωσε, *He emptied himſelfe, and tooke on him the form of a ſervant*. So there is a time oppoſite to that, *v.* 9. *Therefore God hath highly exalted him*: which is not fulfilled in his reſurrection, aſcenſion, and ſitting only at the right hand of God, but when all power, friends and unfriends, and the Man Chriſt ſhall bee ſubject to the Lord, yea even the Son, not as *God*, for *Chriſt-God* is equall with the Father not as man for ſo in the dayes of his fleſh as man he ever was, and is, and ſhall be ſubject to God, but the *Son ſhall be ſubject*, as touching the Office of a formall Mediatour. 2. Another diſtinction is here needfull, as *Auguſtine* and *Ambroſe*: he ſhall render the Kingdome to the Father, not that he ſhall leave off to raign, but that he then ſhall declare that he reigns not of himſelf but that he hath his power of raigning from the Father, and he ſhall profeſſe this before men and Angels, and ſo ſhall glorifie the Father. Its not to be rejected that *Hilarius*, lib. 1. *de Trinit.* 11. *Auguſt.* lib. 1. *de Trinit.* chap. 8. he ſhall render the elect back to *God*, as now ſaved and preſent to the Father his ranſomed ones now perfected, ſo *Eph.*5.27. 3. Taking the word of raigning, for this, to excell in eminency of power above all, ſo Chriſt ſhall raign *eternally*, but taking the word of *raigning* as it notes the exerciſe of royall authority, ſo and ſo by gathering a Church by the Preached word, fighting againſt enemies, and overcomming them, to make them his

The Son's being ſubject to the Father, how it is to be expounded, 1*Cor.*15.

Auguſtine and *Ambroſe* their minds touching *Chriſt* his being ſubject to the Father.

Christ his not exercising of some second acts of a mediatory Head and King, after the last judgement proves not but he is a mediatory King even then

foot-stool, untill which times he raignes, *Ps.*110. And so it may be, and is said by some, he raigns, not after the day of the universall Judgement: but these are but the second acts of a King, and the not exercising of these acts proves not but Christ is a King, *actu primo*, and essentially for the exercise of such and such acts are often extrinsecall to the office. But the question shall remain whether he be not for ever & ever a Mediatory King & does retain his headship over the Church so as the Angels say, *Lu.*1.33. *he shall raign,* εἰς τὸς αἰῶνας, *and of his Kingdome there shall be no end.* And as *Dan.*7.14. *Camero*, and others say the meaning of that, *that his Kingdome shall have no end* is only it shall not be destroyed by externall violence, as worldly Monarchies that are made away, and others rise in their place, but that Kingdome (say they) may well be called eternall, though the King leave off to raigne, when he leaves off to raigne through no weakness and want of power but because he needs not reigne, there being no need of lawes, because the subjects are perfected, and there are no enemies to be subdued, and the King hath obtained that eternall end, a glorified people, for which hee was fighting.

That Christs Kingdome is eternall only because it is not destroyed as worldly Kingdomes are by externall violence, is said by some,

But yet this seems not to satisfie, 1. *Circumcision* and the *Ceremonies*, and the *Priest-hood*, Exo.40.15. Lev.16.29. *the fast in the seventh month shall be a statute*, חק, *for ever*. Lev.6.18 *All the males of the sons of* Aaron, *shall eat the remainder of the meat-offering, it shall be a statute for ever in your generations*: so Lev.17.7. Lev.7.34, 36. Lev.23.14. Num.23.11,23. yet these ordinances can hardly be called eternall, as the Kingdome of Christ is: And yet they cease when the body is come, and they are not destroyed as humane inventions, the hay and the stubble that are builded upon the foundation Christ.

2. These reasons prove that *Christ* shall not exercise such and such acts of royalty upon such and such enemies, for they shall be no enemies: Yet we say not, as *Camero*, that such a Prince leaves off to raigne even as *Mediatour*. *Christs* rendering of the Kingdome dispensatory or Oeconomick to the Father may well be a rendering of an account of his subjects, and a presenting of them to God perfected, *Eph.*5.26,27. without spot and wrinkle: *Christ* having brought them out of danger, so as they need not Word, Sacraments, or a

Illius imperii princeps desiit regnare.

Temple

Temple. And so, 1 *Cor.*15.24. *He shall put down all rule*, all power, and authority, all Magistracy and Government that now is in either Church or State: and so saith *Pareus*, *the Son shall be subject to the Father*, having subdued all the rebels, as his Fathers Deputie, he shall return to his Father the Kingdom now reduced to subjection and made peaceable, and lay down his Mediatorie Commission, and so be subject to the Father having ended the deputed and delegated charge. And it is sure the Son as Mediator is sent, and is a Servant an Angel or Messenger of the Covenant, *Mal.*3. and the laying down of his written Commission is a sort of subjection, and *God* doth not now actually raign in such a Mediatory way as in the days of Christs flesh: he did raign in *Christ*, but now after the last Judgement *God is all in all*, that is, not because he is not now all in all and is not the Lord of Lords, and King of Kings, but because it doth not so appear to be, many now rise against him and contradict him, and persecuting his Mysticall body do persecute *Christ*. 2. *He shall be all in all* by change of the Oeconomick Government, then the Father, Son, and Spirit, shall immediately glorifie the *Church*, Rev.21.22. *And I saw no Temple therein for the Lord God Almighty and the Lamb is their Temple.* 23. *And the City had no need of the Sun, neither of the moon to shine in it, for the glory of the God did inlighten it, and the Lamb is the light thereof.*

But that Christ shall leave off to bee a mediatory King after the last Judgement, I deny. For there is a twofold Mediation, one, *of uniting sinners to God*, and mediating between God and them. This shall cease, and all the royall acts thereof, but these, with reverence, are but second operations and acts of royaltie. There is another *Mediation substantiall*, by which our nature's glorified, stand in a substantiall union with God for ever: for what end shall *Christ* stand glorified in our nature in heaven, but to bee the substantiall mid-man between God and us glorified for ever? If any say that *Christ-God-Man* after that day is no Mediatour of reconciliation, because there shall be no sin then: Its true: Nay but even now in the intervall between his ascension and second appearing to *Judge the world*, he acts not as Mediatour of reconciliation to expiate our sins, and to satisfie for them, for only he did upon the crosse by dying for us, so mediate. And we will not say he is acting the

Christ is ever even after the universall Judgement a Mediatory Head, King, and Lord.

There is a twofold Mediation.

Christ acts not as a sacrificing Priest for us in heaven,

the part of a Priest formally by sacrificing for us in heaven, as *Socinians* teach: for he can offer no expiatory sacrifice for us in heaven, for he died but once, and that was on the earth only. *Ob.* But now he Advocates for sinners, 1 *Ioh.* 2. 1. therefore as now in heaven glorified, he is a Mediator for sinners. *An.* True, he is a Mediator and Intercessor now, *applicatione, non expiatione*, by applying his blood, but not by shedding of it: And he is an *Advocate*, but called, Ἰησοῦς, Jesus the Righteous, and an Advocate as just and righteous, suppoleth a right and just cause, and that sufficient satisfaction and payment is given to God for the sins of these for whom *Christ* intercedes; the Advocation of Christ is not to plead that beleevers may sin, or their sins may be excused as no sins: But his intercession is to plead, 1. that for his blood we may stand as accepted of God, and freed from condemnation. 2. That the Spirit procured by the death of Christ, may be given to us, that we may repent and beleeve. But againe, after the last Judgement *Christ* stands as *Mediatour*, not to apply his death, nor to intercede for sinners, when there shall be no sinners, but Christ eternally shall appear for us as a paund of a perfect satisfaction once given, and as a pledge and hostage of peace, and Christs appearing for us for ever is an allusion to the Ambassadours sent by forraign Princes, who standing in Court before the Prince they are sent unto, are speaking tokens that the confederacy of peace stands, and that no acts of hostility can be done by either of the States, and because God is eternally and not by fits just, as if he were now angry at sin, and then satisfied and pacified when the satisfaction is gone, therefore the Lord Christ stands in that body and nature in which he once suffered before God, for the acquiescing of Justice for ever in the once payed ransome. As also, Christ remains the substantiall and naturall Head (though nature be now glorified) of the Mysticall glorified body for ever, and of these members under the Covenant of Redemption eternally, though all be done and performed in regard of the purchased redemption: yet we then glorified once brake the Law, and therefore cannot even then stand in our Law-righteousnesse, but must stand in our *Lord Iesus Christs* Righteousnesse, which garment shall never cast the colour nor lustre.

How *Christ* appears for us now in heaven, as just, as wel, as merciful

Christ stands in our nature our Mediatory Head and King, after the last Judgement.

2. That love to receemed ones, and the soule-satisfaction of Christ

Christ in his seed is eternall, looking back to the bargaine hee hath once made as *Mediatour*, he cannot leave off to be satisfied in soul for what he hath done, for that were a retracting of his love, and a repenting of his royall and Princely tenderneſſe, that as King, he once did beare to his conquered subjects whom he hath made his own for ever.

Christ stands eternally well pleased and in love with his redeemed ones.

3. The soul of God must be eternally well pleased with his Son eternally *God-Man*, and he stands resting in his love, *Zeph.* 3.17. and delighting for ever in all his Sons actings and transactions in the work of Redemption; if therefore *God* have once given to him *God-Man*, the Throne of *David* to raign over the house of *Iacob*, hee must make empty that Throne, if he shall leave off to raign. And the Angel, *Luke* 1. speaks of his birth and conception. 31. *Thou shalt bring forth a son, and he shall be great, and the Lord God shall give unto him the Throne of his Father* David, *and hee shall raign over the house of* Jacob *for ever*: And he speaks of the eternity of *Davids* Throne over *Iacobs* house, so that as he shall be a man (and he shall never lay down our nature) so shall hee bee a King upon *Davids* Throne for ever and ever.

God stands eternally well pleased with what *Christ* hath done and suffered, and the once given Throne stand never empty.

4. To triumph eternally over enemies, the devils, Malignant opposers of his raign, sin and hell is an act of a Mediatory King; when head and members do both triumph, no lesse then it is a part of his royall Mediatory power to crush them all, and make them his foot-stool, *Psal.* 110. But Christ and the Armies of heaven, when the Marriage-Supper of the Lamb shal come, shal ride upon white horses, and triumph over enemies for ever. *Rev.* 19.7 13, 14 15. and the eternall living of Christ in our nature with all his, is a triumphing over the grave, and death, 1 *Cor.* 15. and who can prescribe a period and an end of that triumph?

Christs Mediatory triumph is eternall.

5. The River of Water of Life shewed to *Iohn*, Rev. 22. proceeds out of the Throne of God and of the Lamb; then hath the slain Lamb a Throne for ever. *v.* 3. And there shall be no more curse there: the Law of Works as threatning a curse, shall no more bee there *Gal.* 3.10, 11, 13, 14. *Deut.* 27.26. but the Gospell blessing shall be there *and the Throne of God and of the Lamb, shall be in it.* v. 5. *And they shall raign for ever and ever.*

The *Throne* of the *Lamb* is eternall.

6. If the glorified sit with the Lamb on a Throne, as he is set down with

with his Father upon his Throne, as is promised, *Luk.* 22. 29, 30. *Rev.* 3. 21. If Christs Throne be removed, the Throne of the glorified cannot stand: And all along where the state of the triumphing Church is described the Lord Jesus keeps the name of the Lamb, in reference to the Mediatory sacrifice of the Lambe of *God* slaine for the sins of the world, *Joh.* 1. 29. as *Rev.* 5. *The Beasts and the Elders stand round about the Throne, saying, Worthy is the Lamb that was slain, to receive power and riches and wisdome,* &c. Rev. 7. 15. *Therefore are they before the Throne, and serve him night and day in his Temple, and he that sitteth on the Throne shall dwell among them.* —— *They shall hunger no more, nor thirst any more.* —— 17. *For the Lambe that is in the midst of them shall lead them unto the living fountaine of waters.* Though this be expounded of the Church Militant, *Isa.* 49. 10 yet it hath not its perfect accomplishment, but of the Church before the Throne: for all tears are wipt from that Church only. And whereas it is said, that Christ acts not as a Mediatour in Heaven, its true, he acts not as now he acteth for sinners; but even then the Lamb, *v.* 17. is in the *midst of them*, and leads them, when they need neither Temple nor Sun-light, beside that, *the Lord God Almighty is their Temple*, Rev. 21. *The Lamb is their Temple*, v. 22. *And the Lamb is their light*, v. 23. Now what sort of leading & what influences of worship and light comes from the Lamb, is another question. And it weighs much with me, that its impossible that the precious Ark *God-Man*, and the union personall can be dissolved.

7. *Christ* saith, *I will be a God to the overcomer, and he shall inherit all things*, Rev. 21. And if he be the God of *Abraham* being dead in regard of the soul that lives, far more shal he be a God in an eternal Covenant with *Abraham, in soul and body* glorified though the acts of Christs raigning, and the actings of his Covenanted people must be sutable to a glorified state. *Come Lord Jesus.*

FINIS.